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Orton



PHILIP

DODDRIDGE D.D.

born June 26. 1702

died Oct. 26. 1751

J. Chambers Sculp.

M E M O I R S

OF THE

Life, Character and Writings

OF THE LATE REVEREND

PHILIP DODDRIDGE, D.D.

OF

N O R T H A M P T O N.

——— Had he dropt
That Eagle-Genius! O had he let fall
One Feather as he flew; I, then, had wrote
What Friends might flatter, prudent Foes forbear.
Yet what I can I must; it were profane
To quench a Glory lighted at the Skies,
And cast in Shadows his illustrious Close!

Night-Thoughts, No. 2.

S A L O P:

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MDCCLXVI,

M E M O I R S

OF THE

T H E

P R E F A C E.

OF THE LATE REVEREND

THE Lives of worthy and pious Men have
been generally reckoned some of the most useful
Books which have been published. But there seems
a peculiar Propriety in laying before the World
one can be known of the Pious, Benevolence
and Zeal of those who have filled more eminent
stations; in which distinguished characters of
their Writings in the Service of Religion. There
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particulars of the Lives of those whose Works
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Every minute Circumstance which to others may
appear unworthy of public Notice, are to them
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merely calculated to entertain and amuse, but is
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able Ends. When there appears an exact Cor-
respondence between a Man's Writings and Tem-
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and his own Practice, his Works are read with
greater Attention, and are more likely to pro-
duce the desired Effect.
The Lives of holy, zealous Ministers are parti-
cularly

T H E
P R E F A C E.

*THE Lives of worthy and pious Men have been generally reckoned some of the most useful Books which have been published. But there seems a peculiar Propriety in laying before the World what can be known of the Piety, Benevolence and Zeal of those, who have filled more eminent Stations in it, and distinguished themselves by their Writings in the Service of Religion. There is a natural Curiosity in Mankind to know some particulars of the Lives of those, whose Works they have read with Pleasure and Advantage. Even minute Circumstances, which to others may appear unworthy of public Notice, are to them interesting Events. Nor is this Kind of History merely calculated to entertain and amuse, but is evidently capable of answering much more valuable Ends. When there appears an exact Correspondence between a Man's Writings and Temper; between the Duties he recommended to others and his own Practice, his Works are read with greater Attention, and are more likely, thro' a divine Blessing, to produce the desired Effect.—
The Lives of holy, zealous Ministers are particularly*

A 2

cularly useful; as in them may be seen a Pattern of a christian Conversation for all, and of ministerial Faithfulness and Activity for their Brethren; and thus the good Influence of such Examples may be widely diffused: And when a Person of solid Worth, Learning and Piety has been employed in training up young Men for Usefulness, especially in the Ministry, his Character must be allowed to demand a particular Attention and may be peculiarly beneficial to the World. It may excite those who have been under his Care, to recollect his Instructions and Example, and their consequent Obligations. His Conduct in that important Office may serve, in some Degree, for a Model to other Tutors; and, if he hath appeared among Protestant-dissenters, may tend to remove some Prejudices, if such remain, against their Seminaries, as if they were Nurseries of Schism, Enthusiasm and Faction. That these several valuable Ends may be answered, is the Design of this Work and the earnest Wish of its Author. He is sensible that he wants some Qualifications for executing it in such a Manner, as to do Justice to the Character and Worth of Dr. Doddridge and present it in a proper Form to the Public. He has laboured, but in vain, to engage some better Hand to undertake it; and hath at length, with Reluctance, submitted to the Reasons urged by the Doctor's Friends and Admirers of his Writings; among which the principal was, their Apprehension of its Usefulness to the World. Upon the whole, he thought it better to expose himself

himself to Censure for attempting it without due Qualifications, than to withhold an excellent Pattern from Mankind, when the Influence of every good Example is so needful for their Reformation and Happiness.

My Purpose is to lay before the World, in the following Sheets, what appears to me most instructive in his Life and Character, according to the best Judgment I could form from a long and intimate Acquaintance, and the best Information I could procure. A striking Likeness of a Person may be drawn by a Hand not skilful in Colouring, and unable to give the Picture that Grace, which would render it more generally admired, especially by the best Judges. I shall dwell chiefly on those exemplary Effects, which the sincere and lively Piety of the Doctor's Heart produced, in a beautiful Correspondence to those Circumstances in Life in which he was placed. Herein perhaps modern Writers of Lives have been defective; either from a mistaken Apprehension, that it was of little Moment, or, as I would rather hope, thro' Want of Materials. Had I satisfied myself with giving an Account of his public and literary Character, especially if I could have embellished it with the Beauties of Description and Language, it might have been more agreeable to the modern Taste, and the politer Part of my Readers. But I am fully convinced, it is the more private Part of a Man's Character, from which we may expect the greatest Benefit. What is it to me, that another had a bright Genius,

was learned, elegant and polite? But to see a Display of his Piety, Humility, Zeal, Benevolence, and the Principles by which they were supported, this, if it be not my own Fault, may be very beneficial to me. I thought I should do the most real Service to the World by bringing to light those Graces of the Christian, which, tho' they do not make the most shining Part of a Character in the Eyes of Men, are his fairest Ornaments in the Sight of GOD, and the surest Proofs of the Sincerity of his outward Profession. In Order to execute this Design, I have made such Extracts from his Diary and other Papers, written solely for his own Use, and his Letters to his intimate Friends in which he laid open his whole Heart, as I judged most proper to give my Readers a just Idea of his inward Sentiments, and the grand Motives, on which he acted thro' Life. And if these appear to be, in every Respect, agreeable to his Profession and public Character, I think it must be acknowledged the strongest Proof that can be given of his Integrity, and consequently greatly tend to heighten our Idea and excite our Imitation of him.

I am sensible, it hath been objected, that 'what was principally written for a Person's own Use, ought not to be made public.' And no doubt a prudent Caution should be used in making Extracts from such Papers. But (as Mr. Howe hath observed on a like Occasion) what are many of the Psalms of David, and other holy Men; what the Meditations of that

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renowned Philosopher and Emperor Marcus Antoninus, but Records of the most secret Dispositions and Motions of the bidden Man of the Heart, made public for the Instruction of their own and succeeding Ages? As there is so much Resemblance in the Frame of our Minds, nothing certainly can be of more Advantage, than to see the secret Workings of the Hearts of great and good Men upon different Occasions; and especially to be informed, what Methods they took to conquer their particular Temptations, to improve their religious Character and to keep alive that sacred Ardour of Love and Zeal, which carried them thro' so many Labours and Difficulties. The great Advantage, which many humble Christians have received from such Extracts in other Lives, is I think a sufficient Vindication of the Use here made of them. The Acceptance and Usefulness of Mr. P. Henry's Life in particular, encouraged me to pursue this Method. Some few of these Extracts may not be thought necessary to illustrate Dr. Doddridge's Character; but as they appeared likely to impress the Reader's Heart with pious Sentiments, and so subserve my leading Design, I was not willing to suppress them. Some Quotations from his Writings are intended to shew the Consistency between the Rules he gave to others and his own Conduct; and they may lead some to read his Works, who might before know nothing or little of them. Accuracy of Style is not to be expected in what a Person writes merely for his own Use, or to his intimate

Friends; yet it may be as serviceable to others, as any of his Publications. I am sensible these Extracts and Quotations spoil the Uniformity of this Work and make some Sentences appear abrupt and imperfect; yet, as they are, in my Judgment, the best Part of it, I could not satisfy myself to omit them, merely upon those Accounts.

When I inform my Readers, what were his Sentiments upon particular Subjects and Occasions, where it is not supported by his Writings and Papers, I can with great truth assure them, that my Representation is just, from the Opportunities I had of learning them from his Lectures, Conversation or Correspondence; and I am persuaded, that they who were intimately acquainted with him, will acknowledge the same.

It may be thought an Objection to some Part of this Work, 'that the Model here proposed, especially of devotional Exercises, is too high for the Generality of Mankind, amidst the necessary Cares of their respective Families and Stations.' And it must be acknowledged, that it is no Man's Duty to be in his Closet, when his Business in his Shop, Fields or Family demands his Attention: Nor would I bind it upon any one's Conscience to follow the particular Method here described too strictly. No one's Practice can serve as a Model for every one. That may be a very good Rule for one, which is not so for another: and therefore every one must use his own Discretion in copying after the Examples

amples set before him. He must consider his Abilities of Body and Mind, his Circumstances and Connections in Life, that every Part of Duty may have proper Time allotted to it according to its Importance. Nevertheless, there are few Persons but might employ more Time than they do, in cultivating their Understandings and improving their Graces, by Reading, Meditation and Devotion, without breaking-in upon any of the necessary Duties of Life, if their Hearts were in these Exercises, and they were more careful to redeem their Time, from unnecessary Sleep, Visits and Recreations *. Dr. Doddridge's extraordinary Diligence in the Services of his Station, and that constant Attention which he paid to relative Duties, plainly evince, that his devotional Exercises had a good Effect upon him. He found (as Dr. Boerhaave acknowledged he found) ' that an Hour spent every Morning ' in private Prayer and Meditation gave him ' Spirit and Vigour for the Business of the Day, ' and kept his Temper active, patient and calm. — Yet I must, on the other Hand, caution Persons of a serious Spirit, especially those of a cool Temper and a sickly Frame, that they be not uneasy, if they find themselves surpassed by him in the Fervour of Devotion. Allowance must be made for the great Difference of natural Tempers; and Persons must carefully distinguish between that Ardour of pious Affection, which is indeed desirable, and that Sincerity of Heart, which

* See Rise and Progress, &c. Ch. xx. § 1.

which is essential to true and acceptable Devotion. His Temper was remarkably affectionate and impressible; and therefore I give this Caution for the sake of young and less experienced Christians, who make a Conscience of secret Duty; and I should be sorry if any real Christians should suspect their Integrity, because they do not experience an equal Warmth of holy Affections. Nevertheless, let them press on after more lively and animated Devotion, as it will afford them the sublimest Pleasure.

Some, when they have gone thro' this Life, or perhaps only dipped into it, may pronounce, or think, the Doctor an Enthusiast, because there was so much of a devotional Spirit in him, and he lays some Stress on his particular Feelings and Impressions. This is the Random-charge of the Day; and brought by some, against every Affection of the Mind, which hath GOD for its Object, and against every Person who hath more Piety and Zeal than the Generality. But here also, Allowance must be made for different Tempers. His whole Conduct was steady and uniform, and formed upon those Principles, which in private he endeavoured to cultivate. His Piety was not a warm Sally of Passion, nor the Effect of a heated Imagination, leading him to do Things, not warranted by the Dictates of sound Sense and the Word of GOD; but a strong, active Principle, influencing his whole Life, and leading him to such vigorous Efforts for the Good of Mankind. ' If there be, saith the judicious Dr. ' Duchal,

‘ *Duchal, what we may call Raptures in the*
 ‘ *Love of GOD, they do not destroy nor inter-*
 ‘ *rupt the Serenity of the Soul, but establish it*
 ‘ *rather, and raise it into a Temper, which the*
 ‘ *most cool reflecting Thoughts approve, and*
 ‘ *which yieldeth a pure and solid Delight*.*’

Some of his Friends may think me too particular in the Vindication of his Character from some Aspersions, which were thrown upon it. But as I know that Prejudices against it are still propagated to the Hindrance of the Credit and Usefulness of his Writings, I thought it an Act of Justice to plead his Cause and the Cause of Moderation and Charity at the same Time. If any come to their first Knowledge of the Censures cast upon him, from this Account, they must be unacquainted with Scripture or human Nature, if they are surprized, that he met with them.

The Form of this Work may perhaps be objected to, and particularly throwing the several Parts of his private Character into distinct Sections. It may appear like a designed Panegyrick, and many Things may be thought to have been inserted under each Head, to make the Article and Character as complete as possible. Yet I hope Persons of Candour will find little Reason for this Reflection; because what is said upon the several Parts of his Character, is supported either by Facts or Extracts from his own Papers, which are, I think, in many Instances, equivalent to Facts.

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* *Duchal's Sermons, Vol. i. p. 246, and Col. Gardiner's Life, 8vo. p. 78—82.*

A general Harangue would, in my Opinion, have appeared more like a Panegyrick. My Design was not to exhibit a fine Character, but to shew my Readers that Dr. Doddridge's was such; and by what Method that Character was formed and his excellent Spirit maintained. The Divisions may be more serviceable in this View, than if the whole had been thrown under one general Head. It would probably be a vain Attempt in any one, I am sure it would be so in me, to unite the several Advantages, attending the different Ways in which a Life may be drawn up. A Writer must fix, not so much on that Method, which may be best in itself, as that which is most suited to his own Temper, Abilities and Manner of Writing; and this the candid Reader will suppose I have done.

I am apprehensive many Particulars in the Narrative, will appear, to some Readers, minute, trifling and not worthy a Place in it. Others, I know, will be of a different Judgment. My own is, that by these a Man's Character and Views may be best known; and that they contribute to render the Narrative more extensively useful, than if the Author had rested in Generals. The good Effects which I have seen, heard-of, and, I bless GOD, experienced, from such Particulars in the Lives of other good Men, especially Mr. P. Henry, have led me to mention them here. I have inserted nothing, but what I thought was, by itself or its Connection, adapted to answer some important End. It is in these little Instances, that

that religious Men frequently fail, and need the Caution both of Precept and Example. It is not to be expected, that any Work, especially one of this Kind, which is well known to have its peculiar Difficulties, can be equally adapted to Persons of different Tastes and Views. My principal Intention was to consult the Advantage of young Ministers and Students in Divinity, who may be directed and animated by so fair a Model, in which the Scholar and christian Minister are so happily united: and this View of the Work will shew the Reason, why I have sometimes entered into a more particular Detail, than might otherwise have been needful. But I hope that others too, whatever their Station and Profession may be, will receive Improvement from an attentive Perusal of this Life. They will here find an Example, in many Respects worthy of their Imitation; and will see what Care, Self-denial and Resolution are necessary to form the christian Character.

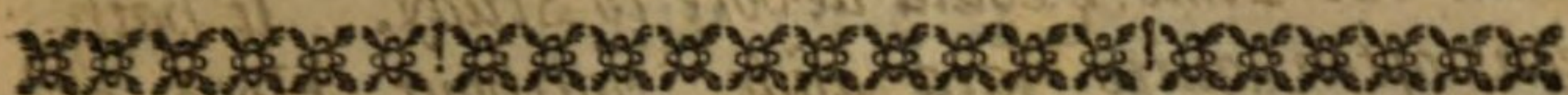
So many Years have elapsed since Dr. Doddridge died, and since I gave the World, in my Funeral-sermon for him, some Reason to expect a larger Account of him, than is contained there, that it may be expected I should give the Reasons of its Delay. A deep Conviction of my own Incapacity for executing it in the most desirable Manner, kept me long from the Attempt. After I had entered upon it, it was interrupted for Months and Years by my ill State of Health and the necessary Duties of my Station, which took
up

up all the Time I could devote to Study. It hath been often quite laid aside, without Hope of pursuing it; and, thro' repeated Solicitations from some Persons of Eminence abroad, who knew the Doctor only by his Writings, hath, at some lucid Intervals, been resumed. As it hath been executed with great Care and Honesty, and those of my Brethren, who have revised it, have thought it adapted to serve the Cause of Religion and Charity, I now, notwithstanding all its Defects, venture it abroad into the World; following it with my earnest Prayers, and desiring the concurrent Intercessions of my Friends, that GOD would be pleased to prosper this feeble Attempt to quicken the Ministers of Christ in their Lord's Work, and to promote the Holiness and Happiness of all his Disciples, into whose Hands it may come. Amen.

*Shrewsbury,
Nov. 6, 1765.*

JOB ORTON.

THE



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MEMOIRS

OF THE LATE REVEREND

Dr. DODDRIDGE.

CHAP. I.

Dr. Doddridge's Birth, Education, early Diligence and Piety.

I CANNOT trace the Family from which Dr. *Doddridge* sprung very far back; nor is it material. Wise and good Men lay very little Stress on any hereditary Honours, but those which arise from the Piety and Usefulness of their Ancestors. Of what Profession his *Great-Grandfather* was I cannot learn; but he had a Brother *John Doddridge*, who was bred to the Law, and made a considerable Figure in the Reign of King *James I.* by whom he was knighted and made one of the Judges of the Court of King's Bench. He wrote several
B learned

learned Treatises in his Profession *. He left an

* He was born at or near *Barnstable*, in *Devonshire*, and educated at *Exeter-College*, in *Oxford*; from whence he removed to the *Middle Temple*, where he became so eminent in the Practice of the Common Law, that he was first made Serjeant at Law to Prince *Henry*, then Solicitor-General to King *James I*; after that, principal Serjeant at Law to the said King in 1607, and knighted the next Year. In 1612 he was constituted one of the Justices of the Common Pleas, and afterwards second Judge of the King's Bench, where he spent the rest of his Days, being 17 Years. He was so general a Scholar, that it is hard to say, whether he were better Artist, Philosopher, Divine, common or civil Lawyer. He had likewise the Character of a Person of great Integrity and Courage, being perfectly Proof against Interest and Fear. He died at *Forsters*, near *Egham*, in *Surrey*, Sept. 13, 1628, about the 73d Year of his Age; and according to his Desire, was interred in the *Lady-Chappel* of *Exeter-Cathedral*, where there is a handsome Monument erected to his Memory, on which his Effigies is lively pourtrayed in Alabaster, in his Scarlet Gown and Robes, and a Court-Roll in his Hand. In an Escutcheon are his Arms, *sc. Argent*, two Pales wavy, *Azure*, between nine Cross Crosets, *Gules*; with this Epitaph inscribed,

Learning, adieu; for *Doderidge* is gone

To fix his earthly to a heavenly Throne:

Rich Urn of learned Dust! scarce can be found

More Worth inshrined in six Foot of Ground.

NVnC obllt DoDerIgVs JVDcX.

Izacke's Antiquities of *Exeter*, p. 151, 152. *Fuller's* Worthies, and *Athen. Oxon.* where a List of his Works may be seen.

an Estate of about two thousand Pounds *per Annum*, whether hereditary or acquired I cannot learn; but it was lost out of the Family in the Time of the *Civil Wars*. The *Doctor's* Father, as eldest surviving Branch of the Family, was Heir at Law to it, and often urged by his Friends to attempt to regain it; but thro' an Apprehension of the great Hazard and Expence attending the Attempt, he chose to decline it. The *Doctor* sometimes acknowledged the good Providence of God, in so ordering Events, that the Estate never came into his *Father's* Possession; as it would then have descended to him at a Time of Life, when, thro' the natural Warmth and Gaiety of his Temper, it might have been his Ruin.

The *Doctor's* Grand-father was *John Doddridge*, who was educated for the Ministry at the University of *Oxford*. He was Minister of *Shepperton*, in *Middlesex*, and was ejected from thence *August 24, 1662*, by the Act of Uniformity. Dr. *Calamy*, in his *Account of the ejected Ministers*, gives him this Character, that ' he was an ingenious Man and a Scholar, an acceptable Preacher, and a very peaceable Divine *.' Some of his Sermons, which I have seen, shew him to have been a judicious and serious Preacher. This his Grand-son in a Letter to a Friend, says of him, ' he had a Family of ten Children unprovided for; but he quitted his Living, which was worth

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* Vol. ii. p. 466.

‘ worth to him about two hundred Pounds
‘ *per Annum*, rather than he would violate his
‘ Conscience, in the Manner he must have
‘ done, by submitting to the Subscriptions and
‘ Declarations required, and the Usages im-
‘ posed by the *Act of Uniformity*, contrived by
‘ some wicked Politicians to serve their own
‘ Interest, and most effectually humble those,
‘ who had been most active in that general
‘ Struggle for public Liberty, in which the
‘ Family of the *Stuarts* had fallen.’ His Fune-
ral-Sermon was preached by one Mr. *Marriot*,
September 8, 1689; from thence it appears that
he had preached to a Congregation at or near
Brentford, that he died suddenly, and was
much respected and beloved by his People.

The *Doctor's* Father, *Daniel Doddridge*, was
brought up to Trade, and was an Oil-man in
London; he had a very large Family, all of
which died young, but one Daughter *, and
the *Doctor*, who was the twentieth and last
Child of his Father's Marriage. His Mother
was the Daughter of the Reverend Mr. *John*
Bauman, of *Prague*, in *Bohemia*. This wor-
thy

* She married Mr. *John Nettleton*, a Dissenting Mini-
ster at *Ongar*, in *Essex*, and died in the Year 1734. She
was a Lady of distinguished good Sense and Piety, and
bore some heavy Afflictions with great Patience and Tran-
quillity; under which her Brother behaved to her with the
greatest Tenderness, and even while at the Academy, and
in his first Settlement, generously contributed all he could
spare out of his small Stock for her Assistance.

thy Confessor, foreseeing the Troubles, which so soon followed the Expulsion of *Frederick, Elector-Palatine*, left his native Country about the Year 1626. He was then but just come to Age, and quitted a considerable Estate, and all his Friends, for *Liberty of Conscience*. He withdrew in the Habit of a Peasant, on Foot, carrying with him nothing but a hundred broad Pieces of Gold, plaited in a leathern Girdle †, and a Bible of *Luther's* Translation, which the *Doctor* had. He spent some time at

B 3

Saxe-

† It is observable, that he unhappily left his Girdle behind him at the Inn in which he lay, the first Night after the Commencement of his Journey; and, not being used to such a Cincture, did not miss it, till he came to his Inn the next Evening. He immediately went back to his former Lodging, with the united painful Apprehensions of being met by Pursuers, and unable to recover his Substance. When he arrived at the Inn, he enquired of the Chambermaid, if she had seen a Girdle he had left in his Chamber. She told him she saw it, but, imagining it of no Value, she had thrown it away and could not recollect where. After having told her, that he had a great Value for his old Belt, that it would be very useful to him in the long Journey he had before him, and promised her a Reward if she found it, she searched diligently, and at length found it in a Hole under the Stairs, where the Family used to throw their worn-out useless Furniture. The good Man received his Girdle with great Joy, and pursued his Journey with Thankfulness to Providence for its Recovery, and often spoke of it to his Friends, as a wonderful and seasonable Mercy.

Saxe-Gotha, and other Parts of *Germany*, and came to *England*, in what Year is uncertain, with ample Testimonials from many of the principal Divines in *Germany*. He was made Master of the Free School at *Kingston upon Thames*. He died about the Year 1663, and left one Daughter, afterwards Mrs. *Doddridge*, then a little Child. The *Doctor* thought it a great Honour to be descended from these suffering Servants of *Christ*, who had made such Sacrifices to *Conscience* and *Liberty*. The Care of Providence over them and their Families was remarkable: For though none of their Descendants were rich and great, yet they were all comfortably and honourably supported.

Dr. *Doddridge* was born in *London*, June 26, 1702. At his Birth he shewed so little Sign of Life, that he was thrown aside as dead. But one of the Attendants, thinking she perceived some Motion or Breath, took that necessary Care of him, upon which, in those tender Circumstances, the feeble Flame of Life depended, which was so near expiring, as soon as it was kindled. He had from his Infancy an infirm Constitution, and a thin consumptive Habit, which made him, and his Friends apprehensive, that his Life would be very short: And therefore I find him frequently, especially on the Returns of his *Birth-Day*, expressing his Wonder and Thankfulness that he was so long preserved. He was brought up in the
early

early Knowledge of Religion by his pious Parents, who were, in their Character, very worthy their Birth and Education. I have heard him relate, that his Mother taught him the History of the *Old and New Testament*, before he could read, by the Assistance of some *Dutch Tiles* in the Chimney of the Room, where they commonly sat: And her wise and pious Reflections upon the Stories there represented, were the Means of making some good Impressions upon his Heart, which never wore out: And therefore this Method of Instruction he frequently recommended to Parents.—He was first initiated in the Elements of the *learned Languages* under one Mr. Stott, a Minister, who taught a private School in *London*. In the Year 1712 he was removed to *Kingston upon Thames*, to the School, which his Grandfather *Bauman* had taught, and continued there till the Year 1715. During this Period he was remarkable for Piety and diligent Application to learning. His *Father* died July 17, 1715, upon which he made this Reflection, ‘God is an immortal Father. My Soul rejoiceth in him. He has hitherto helped me and provided for me. May it be my Study to approve myself a more affectionate, grateful, dutiful Child!’ That his *Mother* likewise died when he was young, appears from a Passage in his Sermon to young People, intitled, *The Orphan’s Hope*, ‘I am under some peculiar Obligations to desire and attempt

‘ the Relief of Orphans, as I know the
‘ Heart of an *Orphan*; having been deprived
‘ of both my Parents at an Age, in which
‘ it might reasonably be supposed a Child
‘ should be most sensible of such a Loss *.’
About the Time of his Father’s Death he was removed to a private School at *St. Albans*, under the Care of a worthy and learned Master, Mr. *Nathaniel Wood*. Here he was so happy as to commence his first Acquaintance with Mr. (afterwards Dr.) *Samuel Clark*, Minister of the Dissenting Congregation there; to whom, under God, he owed his Capacities and Opportunities of Service in the Church. For, while he continued at *St. Albans*, the Person, into whose Hands the Care of his Affairs fell after his *Father’s* Death, proved so imprudent, as to waste the whole of his own and Mr. *Doddridge’s* Substance. Dr. *Clark* was an entire Stranger to him; but, with that Condescension and Benevolence, for which he was remarkable, he took Notice of him, and when he heard of his Necessities, Diligence and Seriousness, stood in the Place of a *Father* to him. Had not Providence raised him up such a generous Friend, he could not have been carried on in the Course of his Studies. And I hope the wonderful Kindness of God to him in this Respect, will be considered by *Orphans* as an Encouragement to commit themselves to that ever-

* Serm. v. p. 162.

ever-gracious Being, in whom *the Fatherless findeth Mercy.*

During his Residence at *St. Albans* he began to keep a *Diary* of his Life, in the Year 1716: From thence it appears, that he kept an exact Account how he spent his Time, took great Pains to improve his Understanding, and make himself Master of the several Lectures and Books, which he was taught. He likewise set himself to do good to his School-Fellows, by assisting them in their Studies, introducing religious Discourse, strengthening any good Dispositions, which he saw in them, and encouraging and assisting at social Meetings for Prayer, especially on the Lord's Day. When he was walking alone in the Fields, he either read, or reflected upon what he had read; and would sometimes, in his Walks, call upon poor ignorant Persons at their Houses, give them a little Money out of his own small Allowance, converse seriously with them, read to them and lend them Books. He often mentions the great Satisfaction he felt in his own Mind in Consequence of these Attempts to serve them, especially in their best Interest, and some Instances, in which he had Reason to hope they had not been vain.—As he had then the *Ministry* in View, besides his Application to the Languages, he read Portions of *the Scriptures* every Morning and Evening, with some *Commentary* upon them; and this was seldom neglected, whatever were his School-

School-Business, Avocations or Amusements. He recorded the Substance and Design of the *Sermons* he heard, what Impression they made upon his Heart, what Resolutions he formed in Consequence of them, and what in the *Preacher* he was most desirous of imitating. It was his signal Felicity to have so kind and experienced a Friend as Dr. *Clark* to direct him in these important Concerns. On *February* 1, 1718-19, he was admitted to the *Lord's Supper* with the Church under Dr. *Clark's* Care, who had taken much Pains to give him right Notions of that Ordinance, and prepare him for it. His own Reflections upon it will shew the Seriousness of his Spirit in that early Part of Life; and I hope, be an Encouragement to young Christians to make a solemn Dedication of themselves to the Lord in that Ordinance. ‘ I rose early this Morning, read that Part of Mr. *Henry's* Book on the Lord's Supper, which treats of *due Approach to it*. I endeavoured to excite in myself those Dispositions and Affections, which he mentions as proper for that Ordinance. ‘ As I endeavoured to prepare my Heart, according to the Preparation of the Sanctuary, though with many Defects, God was pleased to meet me, and give me sweet Communion with himself, of which I desire always to retain a grateful Sense. I this Day, in the Strength of *Christ*, renewed my Covenant with God and renounced my Covenant with Sin.

‘ Sin. I vowed against every Sin, and re-
‘ solved carefully to perform every Duty. *The*
‘ *Lord keep this in the Imagination of my Heart,*
‘ and grant I may not deal treacherously with
‘ him! In the Evening I read and thought on
‘ some of Mr. Henry’s Directions for a *suitable*
‘ *Conversation* after the Lord’s Supper: and then
‘ prayed; begging that God would give me
‘ Grace so to act as he requires, and as I
‘ have bound myself. I then looked over the
‘ *Memorandums* of this Day, comparing the
‘ Manner in which I spent it, and in which I
‘ designed to spend it; and blessed be God, I
‘ had Reason to do it with some Pleasure, tho’
‘ in some Instances I found Cause for Humili-
‘ ation.’—In his *Sermons on the Education of*
Children, he, in a Note, returns his public
Thanks to Mr. Mayo, of Kingston in Surrey,
and Dr. Clark of St. Albans, for the many ex-
cellent Instructions they had given him both
in public and private, when under their mini-
sterial Care in the Years of *Childhood*; of which
he expresseth his Resolution to retain a grate-
ful and affectionate Remembrance. He often
acknowledged his great Obligations to the lat-
ter of these *Gentlemen*, and in his Sermon on
his Death, says, ‘ I may properly call him
‘ my Friend and Father, if all the Offices of
‘ paternal Tenderness and Care can merit that
‘ Title. To him, I may truly say, that, un-
‘ der God, *I owe even myself*, and all my Op-
‘ portunities of public Usefulness in the
‘ Church;

‘ Church ; to him, who was not only the *In-*
‘ *structor* of my Childhood and Youth in the
‘ Principles of Religion ; but my *Guardian*
‘ when a helpless Orphan, as well as the ge-
‘ nerous, tender, faithful *Friend* of all my ad-
‘ vancing Years.’ He here refers to the In-
fluence Dr. *Clark* had over him to persuade
him to devote himself to the Ministry, the En-
couragement he gave him to pursue his Aca-
demical Studies, and the sufficient Supply, with
which, by his own, and his Friends’ Contri-
bution, he furnished him to go through with
them. Serious Minds observe with Pleasure
and Thankfulness the Methods of Providence in
leading Persons into public and useful Stations,
contrary to their own Expectations. Those
by which Mr. *Doddridge* was led into the Mi-
nistry were remarkable.

In the Year 1718, he had left the School at
St. Albans, and was retired to his Sister’s House
to consider of his future Profession. He had
an Uncle, *Philip Doddridge*, after whom he
was named, who was bred to the *Law*, was a
Steward to the Earl, afterwards Duke, of *Bed-*
ford, and lived in his Family at least from
the Year 1674 to 1689. By this Means his
Nephew became intimately acquainted with
some of that noble Family : And while his
Mind was in this State of Suspense, the Dutches
of *Bedford*, being informed of his Circum-
stances, Character, and strong Inclination to
Study, made him an Offer, that if he chose to
be

be educated for the Ministry in the *Church of England*, and would go to either of its Universities, she would support the Expence of his Education; and, if she should live till he had taken *Orders*, would provide for him in the *Church*. He received this Proposal with the warmest Gratitude, but in the most respectful Manner declined it; as he could not then satisfy his Conscience to comply with the Terms of *ministerial Conformity*. He continued some Time in great Distress from an Apprehension, that he should not be able to prosecute his Studies for the Ministry. Thus he writes, ' I waited upon Dr. *Edmund Calamy* ' to beg his Advice and Assistance, that I ' might be brought up a *Minister*, which has ' always been my great Desire. He gave ' me no Encouragement in it, but advised ' me to turn my Thoughts to something else. ' It was with great Concern, that I received ' such Advice; but I desire to *follow* Provi- ' dence and not *force* it. The Lord give me ' Grace to glorify him in what ever Station he ' sets me: Then, *here am I, let him do with* ' *me what seemeth good in his Sight.*' About three Weeks after this Discouragement, he had Thoughts of entering on the Study of the *Law*, to which he was encouraged by the celebrated Mr. *Horsman*. He recommended him to a Counsellor, Mr. *Eyre*, who made him some very good Proposals; and he was just on the Point of determining to settle with him. But
before

before he returned his final Answer, he devoted one Morning solemnly to seek to God for Direction; and while he was actually engaged in this suitable Exercise, the Post-Man called at the Door with a Letter from Dr. *Clark*, in which he told him, that he had heard of his Difficulties, and offered to take him under his Care, if he chose the *Ministry* on Christian Principles: And there were no other that in those Circumstances could invite him to such a Choice. ‘ This (to use his own Words) ‘ I looked upon almost as an Answer ‘ from Heaven; and, while I live, shall always ‘ adore so seasonable an Interposition of divine ‘ Providence. I have sought God’s Direction ‘ in all this Matter, and I hope I have had it. ‘ My only View in my Choice hath been that ‘ of more extensive Service; and I beg God ‘ would make me an Instrument of doing ‘ much good in the World.’ Thus was he led into the *Ministry*, and a Foundation laid for his eminent Usefulness. He continued some Months at *St. Albans* under the Instructions of his generous Friend, who furnished him with proper Books, directed him in his Studies, and laboured to cherish religious Dispositions and Views in his Heart.

In *October* 1719 he was placed under the Tuition of the reverend Mr. *John Jennings*, who kept an Academy at *Kibworth* in *Leicestershire*, a Gentleman of great Learning, Piety and Usefulness; Author of *two Discourses on preaching*

ing Christ and particular and experimental Preaching, first published in 1723*, and a genealogical Table of the Kings of England, Scotland, and France, for the Space of 900 Years. He was Brother to Dr. David Jennings, lately an eminent Minister and Tutor in London. Dr. Doddridge always spoke with the highest Veneration and Respect of his Tutor. During the Course of his Studies at *Kibworth*, he was noted for his diligent Application to his proper Business, serious Spirit and extraordinary Care to improve his Time. As a Specimen of his vigorous Pursuit of Knowledge, I find, from a Paper in which he kept an Account of what he read, that, besides attending and studying the *Academical Lectures*, and reading the particular Parts of Books, to which his Tutor referred his Pupils for the Illustration of his Lectures, he had in one half Year read *sixty* Books, and about as many more in the same Proportion of Time afterwards. Some of these were

* These Discourses were translated and published in the German Language by Order of the reverend Dr. Frank, Professor of Divinity in the University of *Hall* in Saxony. They were reprinted in London 1736, and there was added to them Dr. David Jennings's Translation of a latin Letter from the Professor's Father to a Friend, concerning the most useful Way of Preaching. This is a Book that deserves the serious Attention of every Minister; and I have been informed, that at its first Publication, two Bishops of the Church of *England*, with an amiable Candour, publickly recommended it to the Perusal of their Clergy, at their Visitations.

were large Volumes, viz. *Patrick's Commentaries*, *Tillotson's Works*, most of the Sermons that had been preached at *Boyle's Lecture*, and all the rest were learned or useful Treatises. Nor did he read these Books in a hasty careless Manner, but with great Care and close Study. Some of them he abridged; from others he made Extracts in his *Common-place-Book*; and when he found in any of them a remarkable Interpretation or Illustration of a Text of Scripture, he inserted it in his *interleaved Testament or Bible*. Thus he laid up rich Stores of Knowledge; and it contributed greatly to his Improvement, that Dr. *Clark* favoured him with his Correspondence, thro' his academical Course, and gave him his Reflections and Advices, grounded on the Accounts Mr. *Doddridge* had sent him of his Lectures, Studies and particular Circumstances. He applied himself in this Period to the further Study of the *Classicks*, especially the *Greek Writers*. I find, from his Papers, that he read these with much Attention, and wrote Remarks upon them, for the Illustration of the Authors themselves or the Scriptures; and selected such Passages, as might be serviceable to him in his Preparations for the Pulpit. His *Remarks upon Homer* in particular, would make a considerable Volume. Thus a Foundation was laid for that Solidity, Strength and Correctness, both of Sentiment and Style, which must seldom be expected, where those great Originals are unknown or disregarded. But

But he still kept the Ministry in View and therefore made *Divinity* his principal Study, especially the Scriptures and the best practical Writers. He furnished himself with *Clark's Annotations on the old Testament*, for the Sake of many valuable Interpretations, a judicious Collection of parallel Texts, and the Convenience of a large Margin, on which to write his own Remarks; and with an *interleaved Testament*. In these he inserted Illustrations of Scripture which occurred to him in Reading, Conversation or Reflection; together with practical Remarks, which might be drawn from particular Passages, their Connection with others, or the general Design of the sacred Writers; especially those which might not, on a cursory Reading, appear so obvious, but on that Account might be more striking and useful. He laid it down as an inviolable Rule (and herein he was an excellent Model for *Students*) to read some *practical Divinity* every Day. He laboured assiduously to attain an eminent Degree of the *Gift of Prayer*. For this Purpose he made a large Collection of proper Expressions of Supplication and Thanksgiving, on common and special Occasions, both from Scripture and devotional Writers, that he might be qualified to perform this part of public Service in a copious, pertinent and edifying Manner.

While he was thus pursuing his Studies for the Ministry, he was intent upon his Work as a *Christian*, and ambitious to improve in all the

Graces of the christian Character. To this End he spent much Time in *secret Devotion*, examining the State and Workings of his own Heart, and keeping alive an *habitual* Sense of God, Religion and Eternity. I find under his Hand a solemn Form of *Covenant* with God, written in this Period, agreeable to the Advice of many Writers upon religious Subjects. There he expresseth his Views, Purposes, and Resolutions with Regard to inward Religion, and his whole Behaviour; and devotes himself, his Time and Abilities to the Service of God with the greatest Solemnity and Chearfulness. It so nearly resembles the *Form* he recommends to others in his *Rise and Progress of Religion*, Chap. 17, that it need not be here inserted. At the Close, he records his Determination to read this Covenant-Engagement over, *once a Month*, as in the Presence of God, to keep him in mind of his Vows. It appears from his *Diary*, that he did so, and generally the first *Lord's Day* of every Month, and then made such Additions, as in present Circumstances seemed best calculated to answer the great End he proposed by it. He drew up some *Rules for the Direction of his Conduct*, while a *Student*, which he wrote at the Beginning of his interleaved Testament, that he might be often reminded of them and review them. I shall here insert them, as they may be useful to the *rising Generation*, especially *Students*. ‘ 1. Let my *first Thoughts* be de-
vout

‘ vout and thankful. Let me rise early, im-
‘ mediately return GOD more solemn Thanks
‘ for the Mercies of the Night, devote myself
‘ to him, and beg his Assistance in the intended
‘ Business of the Day. 2. In this and every
‘ other Act of *Devotion*, let me recollect my
‘ Thoughts, speak directly to him, and never
‘ give way to any Thing internal or external,
‘ that may divert my Attention. 3. Let me
‘ set myself to read the *Scriptures* every Morn-
‘ ing: In the first reading let me endeavour to
‘ impress my Heart with a practical Sense of
‘ divine Things, and then use the Help of
‘ Commentators; let these Rules with proper
‘ Alterations be observed every Evening. 4.
‘ Never let me trifle with a *Book*, with which
‘ I have no present Concern. In applying my-
‘ self to any Book, let me first recollect what
‘ I may learn by it and then beg suitable As-
‘ sistance from GOD, and let me continually
‘ endeavour to make all my Studies subservient
‘ to practical Religion and ministerial Usefulness.
‘ 5. Never let me lose one Minute of
‘ *Time*, nor incur unnecessary Expences, that
‘ I may have the more to spend for GOD. 6.
‘ When I am called abroad let me be desirous
‘ of *doing Good* and *receiving Good*. Let me
‘ always have in Readiness some Subject of
‘ Contemplation, and endeavour to improve
‘ my Time by good Thoughts as I go along.
‘ Let me endeavour to render myself agreeable
‘ and useful to all about me by a tender com-
‘ passionate

‘ passionate friendly Behaviour, avoiding all
‘ trifling, impertinent Stories; remembering that
‘ Imprudence is Sin. 7. Let me use great
‘ *Moderation* at Meals, and see that I am not
‘ hypocritical in Prayers and Thanksgivings at
‘ them. 8. Let me never *delay* any thing, un-
‘ less I can prove, that another Time will be
‘ more fit than the present, or that some other
‘ more important Duty requires my immediate
‘ Attendance. 9. Let me be often lifting up
‘ my Heart to God in the *Intervals* of secret
‘ Worship, repeating those Petitions, which
‘ are of the greatest Importance, and a Sur-
‘ render of myself to his Service. 10. Never
‘ let me enter into long Schemes about *future*
‘ Events, but in the general refer myself to
‘ God’s Care. 11. Let me labour after habi-
‘ tual *Gratitude* and Love to God and the Re-
‘ deemer, practise *Self-denial*, and never in-
‘ dulse any Thing, that may prove a Temp-
‘ tation to youthful Lusts. Let me guard
‘ against *Pride* and vain Glory, remembering
‘ that I have all from God’s Hand and that I
‘ have deserved the severest Punishment. 12.
‘ In all my Studies let me remember that the
‘ Souls of Men are immortal and that *Christ*
‘ died to redeem them. 13. Let me conse-
‘ crate my *Sleep* and all my *Recreations* to
‘ God, and seek them for his Sake. 14. Let
‘ me frequently ask myself, what Duty or
‘ what Temptation is now before me? 15.
‘ Let me remember, that, thro’ the Mercy of
‘ God

‘ God in a Redeemer, I hope I am within a few
‘ Days of Heaven. 16. Let me be frequently
‘ surveying these Rules, and my Conduct as
‘ compared with them. 17. Let me frequently
‘ recollect, which of these Rules I have pre-
‘ sent Occasion to practise. 18. If I have
‘ grossly erred in any *one* of these Particulars,
‘ let me not think it an Excuse for erring in
‘ *others.*’ Then follow some Rules about the
Hours of rising and Study, what Part of the
Day to be devoted to particular Studies, &c.
—Such Pains did he take to train up him-
self for Usefulness in the Church!

I think it proper here to remind the Reader,
once for all, that, when such *Specimens* as these
are inserted of the *Rules* he laid down and the
Resolutions he formed with Respect to his Con-
duct, they are to be considered chiefly, as sug-
gesting Hints, that may be useful to others in
like Circumstances; and not as Testimonies to
his Character, or a Proof that he, in every In-
stance, acted up to such a Standard. Yet on
the other Hand, it must be owned, that when
a Person frequently renews such pious Reso-
lutions, and examines himself by the Rules he
has laid down, it shews at least a deep Con-
cern about *inward Religion*, and is a strong
Presumption that he has taken great Pains with
his own Heart. That this was the Case with
Dr. *Doddridge*, I am well satisfied from the
Perusal of his private Papers, in which he has
kept a very particular and exact Account of
the

the State of his Mind, and from which it is easy to trace the Evidences of his religious Character. The Extracts which I have made from his *Manuscripts* in this Work, when compared together, and taken in Connection with his public Character, will enable the Reader to judge of this for himself, and will I believe convince him of the Truth of what I have asserted. It may be proper in this Connection, to repeat the Caution, already given in the Preface, to the *young Christian*, into whose Hands this Book may fall, that he is not to be discouraged, because he finds himself, after his sincere Endeavours, fall short of the Standard, which such Rules hold forth. He should remember that the Person, of whom he is reading, often saw Reason, as will appear in the Course of this Work, to *lament* his Neglect of some of *his own Rules*, and his acting in some Instances, *inconsistently* with his own best Resolutions. The christian Character is not formed *at once*; but those who are diligent in watching over themselves and using the Means of Grace, tho' their good Resolutions be sometimes overcome, shall, thro' divine Assistance, *grow stronger and stronger*, and at length inherit the Reward of the faithful Servant.



C H A P. II.

*His Entrance on the Ministry and Settlement
in Leicestershire.*

¶ IN 1722 his Tutor, Mr. Jennings,
 I removed from *Kibworth* to *Hinkley*,
 in the same County, and about a
 Year after, viz. July 8, 1723, died
 in the Prime of his Days, to the great Loss of
 the Church and World. This his Pupil, after
 a previous Examination by a *Committee of Mi-*
nisters (who gave an ample Testimonial to his
 Qualifications for it) entered on the *ministerial*
Work, July 22, 1722, being then just *twenty*
Years old. In a Letter to a Friend he thus
 expresseth himself, ‘ I was struck with the
 ‘ Date of your Letter. July 22, was the *An-*
 ‘ *niversary* of my Entrance on the Ministry.
 ‘ God has been with me and wonderfully
 ‘ supported me in the midst of almost incessant
 ‘ Labours for the Space of *twenty-seven* Years.
 ‘ I esteem the Ministry the most desirable Em-
 ‘ ployment in the World; and find that De-
 ‘ light in it, and those Advantages from it,
 ‘ which I think hardly any other Employment
 ‘ upon Earth could give me. It would be
 ‘ one of the greatest Satisfactions of my Life

‘ to see my Son deliberately chusing the Ministry. But I must leave this with God ; and be thankful for the Honour he has done me, tho’ he should not see fit to perpetuate it in my Family.’ He preached his first Sermon at *Hinkley*, from *1 Corinthians xvi. 22.* *If any Man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.* I find in his *Diary* that two Persons ascribed their Conversion to the Blessing of God attending that Sermon ; with which he appears to have been much affected and encouraged. He had continued at *Hinkley* about a Year after this, preaching occasionally there and in the neighbouring Places, and going on with his Course of Lectures and Studies, when the Congregation at *Kibworth* invited him to be their Minister ; at the same Time a like Application was made to him from *Coventry*. But he chose *Kibworth*, principally on Account of his Youth, and that he might pursue his Studies with greater Advantage. He settled there in *June 1723.* As this Congregation was small and he lived in an obscure Village, he had much Time to apply himself to Study, which he did with indefatigable Zeal. Ministers in general have been too unwilling, even at their Entrance on their Work, to live or preach in small Country-Places ; but he reflected on it with pleasure all his Days, that he had spent so many Years in a *Country-Retirement.* Soon after his Settlement at *Kibworth*, one of his Fellow-Pupils in
a

a Letter, condoled with him on being buried alive there; to which he makes this sensible and spirited Reply; ‘ Here I stick close to those delightful Studies, which a favourable Providence has made the Business of my Life. One Day passeth away after another, and I only know that it passeth *pleasantly* with me. As for the World about me, I have very little Concern with it. I live almost like a *Tortoise*, shut up in its Shell, almost always in the same Town, the same House, the same Chamber: Yet I live like a *Prince*; not indeed in the *Pomp of Greatness*, but the *Pride of Liberty*; Master of my Books, Master of my Time, and I hope I may add, Master of myself. I can willingly give up the Charms of *London*, the Luxury, the Company, the Popularity of it, for the secret Pleasures of rational Employment and Self-approbation: retired from Applause and Reproach; from Envy and Contempt, and the destructive Baits of Avarice and Ambition. So that instead of lamenting it as my *Misfortune*, you should congratulate me upon it as my *Happiness*, that I am confined to an obscure Village; seeing it gives me so many valuable Advantages, to the most important Purposes of *Devotion* and *Philosophy*; and, I hope I may add, *Usefulness* too.’ Here he studied and composed his *Expositions* and *Sermons* with great Care and Exactness, transcribed almost every one of them

them in the neatest Manner, and thus contracted a Habit of preaching judiciously, when his other Business would not allow so much Time for Composition. His favourite *Authors* in this Retirement were *Tillotson*, *Baxter* * and *Howe*. These he read often and carefully. He hath mentioned it as an Advantage to him, that having but few Books of his own, he borrowed of his *Congregation* what Books they had in their Houses, which were chiefly the practical Works of the *earlier Divines of the last Century*. By reading these he was led into a serious,

* In a Letter written 1722 to a Friend, giving him some Account of his Studies, he saith, ‘ *Baxter* is my particular Favourite. It is impossible to tell you, how much I am charmed with the Devotion, good Sense and Pathos, which is every where to be found in him. I cannot forbear looking upon him, as one of the greatest Orators, both with Regard to Copiousness, Acuteness and Energy, that our Nation hath produced: And if he hath described, as I believe, the Temper of his own Heart, he appears to have been so far superior to the Generality of those, whom we charitably hope to be good Men, that one would imagine God raised him up to disgrace and condemn his Brethren; to shew what a *Christian* is, and how few in the World deserve the Character. I have lately been reading his *Gildas Salvianus*, which hath cut me out much Work among my People. This will take me off from so close an Application to my private Studies, as I could otherwise covet, but may answer some valuable Ends with regard to others and myself.

rious, experimental and useful Way of Preaching.

Fond as he was of his Study, he would often leave it, to visit and instruct the People under his Care. I find, in his *Diary*, Hints of the Persons he had visited, what he could discern of their religious Character and State, what Assistance they needed in their great Concern, and what he had learned in Conversation with them, which might improve himself as a Christian and a Minister. He *condescended to Men of low Estate*, in his Sermons, Visits and Manner of Converse; and as his Congregation chiefly consisted of Persons in the lower Rank of Life, he was careful to adapt his Discourses to their Capacities. He thus expresseth himself in one of his *devotional Exercises* at this Time, ‘ I fear
‘ my Discourse to day was too abstruse for my
‘ Hearers. I resolve to labour after greater
‘ Plainness and Seriousness, and bring down my
‘ preaching to the Understandings of the weak-
‘ est.’ — Concerning his Settlement at *Kibworth*, and Care of the Congregation, he thus wrote to his Friend and Counsellor Dr. *Clark*;
‘ I bless God that he hath provided so comfort-
‘ ably for me here, where I may be doing some
‘ good, and shall be no longer burdensome to
‘ my Friends. I heartily thank you for the
‘ excellent Advices you give me, especially re-
‘ lating to *Humility*. I must be extreamly un-
‘ acquainted with my own Heart, if I thought
‘ that I did not need them. I am fully con-
‘ vinced

‘vinced in my sober Judgment, that *Popularity*
‘is, in itself, a very mean as well as uncertain
‘Thing; and that it is only valuable, as it gives
‘us an Opportunity to act for God with greater
‘Advantage. Yet I find by the little of it that
‘I have tasted, that it is of an *intoxicating*
‘Nature. I desire not to be solicitous about
‘it; and can honestly say, that when I think
‘I have been instrumental in making or pro-
‘moting good Impressions upon the Hearts of
‘some of my Hearers, it gives me a much no-
‘bler and more lasting Satisfaction, than I ever
‘received from any Approbation, with which
‘my plain Discourses have sometimes been
‘entertained.—I have now taken a particu-
‘lar Survey and Account of the State of Reli-
‘gion in my Congregation, and I bless God,
‘I find it in a better Condition than I ex-
‘pected. My Attempts to introduce Prayer
‘and a proper Method of Instruction into some
‘Families have, thro’ the divine Blessing, been
‘so successful, that I shall be encouraged fur-
‘ther to pursue my Scheme. The Knowledge
‘I have obtained of the Temper and Character
‘of the People, and the Interest which I have
‘in their Affections makes me hope, that my
‘Settlement among them will be to mutual
‘Satisfaction. The Marks which I daily dis-
‘cern of an honest undissembled Friendship
‘and Respect, expressed with the greatest
‘Plainness and Sincerity, is a thousand times
‘more agreeable to me, than the formal and
‘artificial

‘ artificial Behaviour, which is to be found in
‘ more polite Places. And now, *Sir*, I can-
‘ not but reflect, as I very frequently do, that,
‘ under God, I owe this Pleasure and Satis-
‘ faction to the Goodness of my Friends, and
‘ particularly to your Generosity and Kindness.
‘ If God had not wonderfully provided for
‘ me by your Means, instead of this honour-
‘ able and delightful Employment, which I
‘ am now entering upon, and which I should
‘ from my Heart chuse before any other in the
‘ World, I should in all Probability have been
‘ tied down to some dull *mechanic*-Business, or
‘ at best been engaged in some Profession, in
‘ which I should not have had any of these
‘ Advantages for improving my Mind, or so
‘ comfortable a Prospect of Usefulness now,
‘ and Happiness hereafter.’

Tho’ he kept up the same *Plan of Devotion*, which he had followed, while a *Student*, yet upon his Settlement with a Congregation, considering the Importance and Difficulty of his Work, he thought it necessary to perform some *extraordinary* Acts of Devotion. Accordingly, having read that most useful Treatise, *Bennett’s Christian Oratory*, he came to these Resolutions,
‘ 1. I will spend some extraordinary Time
‘ in Devotion every *Lord’s-Day* Morning or
‘ Evening, as Opportunity shall offer, and will
‘ then endeavour to *preach-over* to my own
‘ Soul that Doctrine which I preach to others,
‘ and consider what Improvement I am to
‘ make

‘ make of it. 2. I will take one other *Evening*
‘ in the Week, in which I will spend half an
‘ Hour in these Exercises on such Subjects, as
‘ I think most suitable to the present Occasion.
‘ 3. At the *Close* of every Week and Month,
‘ I will spend some time in the Review of it,
‘ that I may see how Time has been improved,
‘ Innocence secured, Duties discharged, and
‘ whether I get or lose in Religion. 4. When
‘ I have an Affair of more than ordinary Im-
‘ portance before me, or meet with any re-
‘ markable Occurrence, merciful or afflictive, I
‘ will set apart some Time to think of it and
‘ seek God upon it. 5. I will devote some
‘ time every *Friday-Evening* more particularly
‘ to seek God, on Account of those who re-
‘ commend themselves to my Prayers, and of
‘ public Concerns, which I will never totally
‘ exclude. In all the Duties of the *Oratory* I
‘ will endeavour to maintain a serious and af-
‘ fectionate Temper. I am sensible that I have
‘ a Heart, which will incline me to depart from
‘ God. May his Spirit strengthen and sancti-
‘ fy it, that I may find God in this Retire-
‘ ment; that my heavenly Father may now see
‘ me with Pleasure, and at length openly re-
‘ ward me, thro’ *Jesus Christ! Amen.*’

It will not be unpleasing nor unprofitable to
the serious Reader, if I insert some Specimens
of the Manner, in which he *preached-over* his
Sermons to his own Soul; heartily wishing,
that it may excite Ministers to do the like.

‘ *July*

‘ July 23, 1727, I this Day preached concern-
‘ ing *Christ*, as the *Physician of Souls* from *Jer.*
‘ viii. 22. and having, among other particulars,
‘ addressed to those sincere Christians, who,
‘ thro’ a Neglect of the Gospel-Remedy, are
‘ in a *bad State* of spiritual Health, it is evi-
‘ dent to me, upon a serious Review, that I am
‘ of that Number. I know by Experience,
‘ that my remaining Distempers are painful.
‘ God knows they are the great Affliction of
‘ my Life: such an Affliction, that, methinks,
‘ if I were free from it, any worldly Circum-
‘ stances would be more tolerable, and even
‘ more delightful, than that full Flow of Prof-
‘ perity, by which I am so often ensnared and
‘ injured. I know *Christ* is able to help me,
‘ and restore me to more perfect Health than I
‘ have ever yet attained: and my Experience
‘ of his Power and Grace is a shameful Ag-
‘ gravation of my Negligence. Therefore,
‘ with humble Shame and Sorrow for my for-
‘ mer Indifference and Folly, I would now
‘ seriously attempt a Reformation. To this
‘ Purpose I would resolve; 1. That I will
‘ carefully examine into my own Soul, that I
‘ may know its *Constitution*, and its particular
‘ Weakness and Distempers. 2. I would ap-
‘ ply to *Christ*, as my *Physician*, to heal these
‘ Distempers and restore me to greater Vigour
‘ in the Service of God. 3. I would remem-
‘ ber that he heals by the *Spirit*; and would
‘ therefore pray for his Influences to produce
‘ in

‘ in me greater Devotion, Humility, Diligence,
‘ Gravity, Purity, and Steadiness of Resolu-
‘ tion. 4. I would wait upon him in the use
‘ of appointed *Means* for this Purpose; espe-
‘ cially *Prayer*, the Study of the *Scriptures*
‘ and the *Lord's Supper*. *Lord, if thou wilt,*
‘ *thou canst make me clean*. Pronounce the
‘ Word, thou great Physician and *save me for*
‘ *thy Mercy Sake*. Thou hast given me a De-
‘ gree of bodily Health and Vigour far supe-
‘ rior to what, from the Nature of my Consti-
‘ tution, I had Reason to expect. Yet I here
‘ record it before thee, that I desire *spiritual*
‘ Health abundantly more. I would rather
‘ chuse, if thou seest it a necessary Means, to be
‘ visited with any grievous Illness, that might
‘ awaken me to greater Zeal for thee, and be
‘ the means of purifying my Soul, than to live
‘ at a Distance from thee, and sin against thee,
‘ amidst such Health, as I have for many
‘ Years enjoyed.—I would further consider
‘ my Concern in this Subject *as a Minister*.
‘ God has provided a *Remedy*. He has ap-
‘ pointed *me* to proclaim and in some Measure
‘ to apply it. Yet many are not recovered.
‘ And why? I can appeal to thee, that I
‘ have faithfully warned them. My Heart does
‘ not upbraid me with having kept back any
‘ Thing, that may be profitable to them. I
‘ have endeavoured to speak the most impor-
‘ tant Truths with all possible Plainness and
‘ Seriousness. But I fear, 1. I have not fol-
‘ lowed

‘ lowed them sufficiently with *domestic* and
‘ *personal* Exhortations. 2. I have not been
‘ sufficiently careful to *pray* for the Success of
‘ my ministerial Labours. It has rather been
‘ an incidental Thing, than Matter of solemn
‘ Request. 3. I have lived so, as to *forfeit*
‘ those Influences of thy Spirit, by which they
‘ might have been rendered more effectual. I
‘ resolve therefore for the Time to come, to
‘ be more close in applying to them in their
‘ own Houses, to pray for them more fre-
‘ quently; to set a greater Value upon thy co-
‘ operating Spirit, and take Care to avoid every
‘ thing, which may provoke him to withdraw
‘ himself from my Ministrations. Such Cau-
‘ tion may I always maintain; and, O, may
‘ *the Health of my People be recovered!*’

‘ Nov. 12, 1727. I preached this Day from
‘ those Words, *I know you, that ye have not*
‘ *the Love of GOD in you.* I endeavoured to
‘ fix upon unconverted Sinners the Charge of
‘ not *loving* GOD, and described at large the
‘ Character of the *Christian* in the several
‘ Expressions of that Affection. My own
‘ Heart condemned me of being deficient in
‘ many of them. I humbled myself deeply
‘ before GOD, and do now, in the divine
‘ Strength, renew my Resolutions as to the
‘ following Particulars: 1. I will endeavour to
‘ *think* of GOD more frequently than I have
‘ done, and to make the Thought of him
‘ familiar to my Mind in Seasons of Leisure

‘ and Solitude. 2. I will labour after *Com-*
‘ *munion* with him, especially in every Act of
‘ Devotion thro’ this Week. For this purpose
‘ I would recollect my Thoughts before I be-
‘ gin, watch over my Heart in the Duty, and
‘ consider afterwards how I have succeeded.
‘ 3. I will pray for Conformity to God, and
‘ endeavour to *imitate* him in Wisdom, Justice,
‘ Truth, Faithfulness and Goodness. 4. I
‘ will *rejoice* in God’s Government of the
‘ World, and regard his Interposition in all
‘ my personal Concerns. 5. I will pray for
‘ *Zeal* in my Master’s Interest, and will make
‘ the Advancement of his Glory the great End
‘ of every Action of Life. 6. I will cultivate
‘ a peculiar Affection to *Christians*, as such.
‘ 7. I will study the divine Will and endeavour
‘ to practise every Duty. 8. I will be diligently
‘ upon my Guard against every Thing which
‘ may forfeit the Favour of God and provoke
‘ his Displeasure. I resolve particularly to
‘ make these Things my Care for the ensuing
‘ *Week* and hope I shall find the Benefit of
‘ it, and perceive, at the Close, that my Evi-
‘ dences of the *Sincerity* of my Love to God
‘ are more stable and flourishing, than they
‘ at present are.’——Thus careful was he to
maintain the Life of Religion in his own Soul,
and among his People. Nor was he less so-
licitous to improve every other Opportunity of
doing good. He shewed a pious Concern for
the Welfare of the *Children* and *Servants* in the
Family

Family where he boarded. From Hints in his *Diary* it appears, that there were few *Lord's-Days* but he had some Conversation with them in private concerning the State of their Souls and their religious Interests.

He was remarkably solicitous to *redeem his Time*, and with this View generally rose at *Five o'Clock* through the whole Year, and to this he used to ascribe a great Part of the Progress he had made in Learning*. He often expresseth his Grief and Humiliation before God, that he had made some unnecessary Visits, and that in others, he had not used the Opportunity of introducing *profitable Discourse*; that there had been many *void Spaces*,
D 2 which

* 'I will here record an *Observation*, which I have found
 ' of great Use to myself, and to which I may say, that
 ' the Production of this Work and most of my other
 ' Writings, is owing; *viz.* that the Difference between
 ' rising at Five and at Seven o'Clock in the Morning, for
 ' the Space of forty Years, supposing a Man to go to bed
 ' at the same Hour at Night, is nearly equivalent to the
 ' Addition of ten Years to a Man's Life; of which, (sup-
 ' posing the two Hours in Question to be so spent) eight
 ' Hours every Day should be employed in Study and
 ' Devotion.' *Fam. Expos.* Vol. iv. p. 165, Note (k).

The Manner of Expression here is a little ambiguous; but his Meaning is, that they would amount to ten Years, made up of Days of eight Hours each, which is as much as most Persons would be able, or chuse, to spend in Study and Devotion; so that it is the same as if the studying Hours of ten Years were added to a Man's Life.

which had not been filled with any Employment, that might turn to a good Account. He was accurate and watchful to trace out the Causes of his Loss of Time, and expresth the strongest Resolutions to avoid them. To prevent future Waste of Time, he laid down at the Beginning of every Year, a *Plan* of Books to read and Business to pursue; of Discourses he intended to compose, and of Methods that were to be taken to promote Religion in his Congregation. At the End of a *Month*, he took a Review of the Execution of his Plan, from his *Diary*; how far he had proceeded; wherein he had failed, and to what the Failure was owing: He then set himself to rectify the Defect for the next Month, and made such Alterations in his Plan, as present Circumstances required. He took a more large and distinct Review of the whole twice a Year, on his *Birth-day*, and *New Year's-day*, attended with proper devotional Exercises of Humiliation or Gratitude, according as he had failed or succeeded in it. These Days were entirely devoted to Self-examination and Devotion: And upon these Occasions he reviewed the *Catalogue* he kept of the particular *Mercies* he had received, of the *Sins* and Infirmities into which he had fallen, and the various *Events* relating to him, during the foregoing Period. Having expressed before God proper Dispositions of Mind upon the Review, he renewed his solemn Covenant with God and entered

entered into fresh Resolutions of Diligence and Obedience thro' the ensuing Period.—Before he went to visit his Friends, and especially before he undertook a Journey, it was his Custom to employ some Time in seriously considering, what Opportunities he might have of doing good, that he might be prepared to embrace and improve them; to what Temptations he might be exposed, that he might be armed against them: And upon his Return, he examined himself, what his Behaviour had been, and whether he had most Reason for Pain or Pleasure on the Reflection; and his previous and subsequent Reflections were attended with correspondent Devotions.

In October 1725 he removed his Abode to *Market-Harborough*, near *Kibworth*. He continued his Relation to the Congregation at *Kibworth*, and preached to them, except when Mr. *David Some*, Minister at *Harborough* (who had taken this small Society under his pastoral Care, together with his own) went to administer the *Lord's Supper* to them; and then Mr. *Doddridge* supplied his Place. He had been long happy in the Acquaintance and Friendship of Mr. *Some*, and was led to *Harborough* by his Desire to be near a Person of such uncommon Piety, Zeal, Prudence and Sagacity. 'In him,' to use his own Words, 'he had found a sincere, wise, faithful and tender Friend. From him he had met with all the Goodness he could have expected

‘from a Father, and had received greater Assistance, than from any Person; except Dr. Clark in the Affair of his Education.’ This truly reverend and excellent Man died *May 29, 1737.* ‘God was pleased to favour him with a serene and chearful Exit, suited to the eminent Piety and Usefulness of his Life. I am well satisfied, that, considering how very generally he was known, he has left a most honourable Testimony in the Hearts of Thousands, that he was one of the brightest Ornaments of the Gospel and the Ministry, which the Age hath produced; and that all who had any Intimacy with him, must have esteemed his Friendship amongst the greatest Blessings of Life, and the Loss of him amongst its greatest Calamities*.’ During this Period, in *April 1727*, two young Ministers in the Neighbourhood, who had been his *Fellow-pupils* and intimate Friends, died. The Loss of them was very distressing to him, but helped to quicken his Diligence and Zeal in his ministerial Work. Concerning the Death of one of them, the only Son of Mr. *Some* of *Harborough*, he thus writes to a Person of Quality, who, in that early Part of Life, honoured him with her Friendship; ‘It hath pleased God to remove my dear Friend, Mr. *Some*, after he had lain several Days in a very serene and comfortable Frame of Mind, and a few Minutes before his Death, expressed a very

* *Doddridge’s Serm. and Tracts, Vol. i. p. 125.*

‘very chearful Hope of approaching Glory.
‘He appointed me to preach at his *Funeral*
‘from *Pſalm lxxiii. 26. My Flesh and my*
‘*Heart faileth: but GOD is the Strength of*
‘*my Heart and my Portion for ever*; which
‘he often repeated with great Pleasure in the
‘nearest Views of the eternal World. To re-
‘flect, that God is the Portion of our Friends
‘who are sleeping in *Jesus*, and that he will
‘be our everlasting Portion and Inheritance, is
‘certainly the nobleſt Support under ſuch an
‘Affliction; a Support, which I doubt not
‘but your *Ladyſhip* hath often felt the Impor-
‘tance of; yet, *Madam*, tho’ this Considera-
‘tion may moderate our Sorrows, a Stroke of
‘this Nature will be ſenſibly felt, eſpecially
‘by Persons of a tender Spirit. For my
‘own Part, tho’ I have been in daily Expec-
‘tation of his Death ſeveral Months, it ſtrikes
‘me deeper than I can eaſily expreſs, and
‘gives me for the preſent, a Diſreliſh to all
‘Entertainments and Employments, which
‘do not immediately relate to that World,
‘whither he is gone. Yet in the miſt of
‘my Sorrows, it is with great Pleaſure I re-
‘flect on the divine Goodneſs in continuing to
‘me many excellent Friends, and among them
‘your *Ladyſhip*. I deſire your Prayers, that
‘God would ſupport me under this Affliction
‘and do me good by it; and that, now he
‘hath removed a Perſon of ſo promiſing a
‘Character, he would pour out more abun-
‘dant

‘ dant Influences of his Spirit upon me, and
‘ other young Ministers, who remain, that we
‘ may be fitter to supply the Want of his Ser-
‘ vices upon Earth; and to meet him with
‘ Honour and Pleasure in Heaven.’——The
Day after he had attended Mr. *Some*’s Funeral,
he received the News of the Death of the
other Friend, Mr. *Ragg*, and was invited to
his Funeral. These repeated Afflictions pres-
sed heavy upon his affectionate Spirit; but it
appears, from his Letters and Papers wrote at
this Time, that they had a happy Tendency
to increase his Seriousness and Fervor.

The Account he sent to a Fellow-Pupil of
the last Scenes of Mr. *Ragg*’s Life is so agreea-
ble and instructive, that I cannot persuade my-
self to omit it. ‘ You desire an Account of the
‘ Illness and Death of good Mr. *Ragg*; and I
‘ will transmit the most remarkable Circum-
‘ stances to you, in the same Order, as they
‘ present themselves to my Mind. He was
‘ taken ill about ten Months before his Death,
‘ and immediately obliged to leave his Place, as
‘ Assistant to Mr. *Watson* of *Mount-Sorrel*, both
‘ in the School and the Pulpit, and was never
‘ afterwards capable of public Work. Tho’
‘ his Circumstances were low, Providence took
‘ Care of him, so that he never wanted, but
‘ could support the Charge of many expensive
‘ Journies and Medicines. Persons in plenti-
‘ ful Circumstances and of the most valuable
‘ Characters, were fond of an Opportunity of
‘ enter-

entertaining him at their Houses for a considerable Time, and contributed generously to his Support. I mention this, as an Encouragement to myself and you, to repose ourselves chearfully on the Care of Providence, if we should be brought into such melancholy Circumstances. I saw him frequently, and my Esteem and Affection for him rose, in Proportion to the Intimacy of our Acquaintance.—He had formed his Notions of practical Religion upon a deep and attentive Study of the divine Nature and Perfections; and placed Religion in the *Conformity of our Wills to the Will of GOD*, rather than in any Height of extatic Devotion, which the Calmness of his Temper did not so frequently admit. He considered *Submission* to afflictive Providences, as a most considerable Part of it; and thought it Wisdom to confine his Regards to *present* Duty, without any solicitous Concern about future Events, which are in the Hands of GOD. His powerful Sense of the divine Perfections gave him the most venerable and exalted Ideas of that Happiness, which GOD hath prepared for his Favourites; and it was plain, thro' his whole Life, that he regarded the Interests of Time and Sense as nothing when compared with this. As these governing Maxims of his Life had engaged him to a very diligent Improvement of his Mind, and unwearied Endeavours for the Happiness
of

‘ of others, while he was capable of active
‘ Services, so under the Decays of Nature, he
‘ was remarkably influenced by them. He
‘ was always feeble and frequently in Pain;
‘ yet, I never heard one murmuring repining
‘ Word, in those *Months of Vanity*, which he
‘ was made to possess, and those *wearisome*
‘ *Nights*, which were appointed for him. No-
‘ thing could be *more amiable*, than that Sere-
‘ nity of Spirit, which he expressed thro’ the
‘ whole Course of his Illness. He was as di-
‘ ligent in searching out proper Assistance, and
‘ as exact in following the Physician’s Prescrip-
‘ tions with Regard to Medicine, Diet and Ex-
‘ ercise, as if all his Hopes had been in this
‘ Life; and yet to all Appearance, as easy in
‘ Mind under Disappointments and increasing
‘ Illness, as if he felt no Disorder and appre-
‘ hended no Danger. I once persuaded him
‘ to pray with me in the Chamber, where we
‘ lay together; and never was I more affected.
‘ Methinks in that Prayer I saw his very *Heart*.
‘ He expressed the most entire Resignation to
‘ God, and seemed to have no Will, no In-
‘ terest of his own. Under extreme Illness
‘ and in the near View of Death, he referred
‘ Health, Usefulness and Life to the *divine*
‘ Disposal with as much Chearfulness, as he
‘ could in his most prosperous Days.—When
‘ his Body was weakest, his Reason seemed as
‘ strong as ever. A few Weeks before his
‘ Death, I was talking over with him the Plan
‘ of

‘ of a Sermon on *the Perfection of Knowledge*
‘ *in Heaven*; and when I mentioned this obvi-
‘ ous Reflection, How unreasonable is it, that
‘ a Desire of Knowledge should make any
‘ good Man unwilling to die, he observed,
‘ that our present Enquiries do not serve to give
‘ us *full* Satisfaction, as to the Subjects of
‘ them; but rather to make us better acquaint-
‘ ed with the *Difficulties* that attend those
‘ Subjects, that so we may have a more *exquisite*
‘ *Relish* for the Discoveries, which shall be
‘ made in a future State. Such a Sentiment
‘ was peculiarly beautiful, as coming from the
‘ Mouth of a Person, who could hardly speak
‘ or breathe. When we were talking of the
‘ Uneasiness, which some worthy Men give
‘ themselves thro’ a fond Attachment to par-
‘ ticular Schemes, or unscriptural Phrases, he
‘ said, *Bigotry* is certainly a very *unwholesome*
‘ Thing, and I am afraid these good Men will
‘ ruin their *Constitutions* by being so angry
‘ with their Brethren. He said many other
‘ good Things with a very agreeable Air, tho’
‘ he was so very weak; for he wore an habi-
‘ tual Smile upon his Countenance, which
‘ was peculiarly amiable, while he was under
‘ such a Pressure of Affliction.——I never
‘ heard any Person speak with a deeper Sense
‘ of the Evil of Sin, than he did the last
‘ Time I was in his Company. He seemed
‘ particularly to enter into the aggravated Cir-
‘ cumstances, which attended the Sins of
‘ *Christians,*

‘ *Christians*, especially *Ministers*. Innocent and
‘ pious as his Life had been, he seemed to
‘ have as affectionate an Apprehension of the
‘ Need he had of the Atonement and Inter-
‘ cession of the Redeemer, as the most profligate
‘ Sinner could have had in the like Cir-
‘ cumstances.— There is a great Deal of
‘ Reason to believe, that the Thoughts of
‘ Death had been *familiar* to his Mind: Fre-
‘ quent Illness for almost *seven* Years had deep-
‘ ly impressed them. Yet when it made its
‘ nearer Approach, he started at it. In the
‘ Beginning of his last Illness, he seemed
‘ earnestly to desire it; and to the last de-
‘ clared, that he should deliberately chuse it,
‘ rather than the Continuance of an useless,
‘ afflicted Life, and that he had no anxious
‘ Fears as to the Consequence of it. Yet he
‘ told me, that he felt Nature recoil at the
‘ Apprehension of it, and that a Life of Vigor
‘ and Usefulness seemed to have something
‘ more charming in it than he had formerly
‘ seen. When he found his Sickness so pain-
‘ ful, and as much as he could well endure,
‘ he seemed to fear the more severe Conflict,
‘ and dreaded it in one View, while he longed
‘ for it in another. This Sentiment he ex-
‘ pressed, naturally enough, in two Lines
‘ which he spoke extempore to me, as he lay
‘ on his Bed,

‘ Tir’d out with Life’s dead Weight, I panting lie,
‘ A Wretch, unfit to live, awkward to die.

‘ He

‘ He smiled at the Oddness of the Phrase, but
‘ told me, he could find none that was fitter
‘ to express some Remainder of *natural* Reluc-
‘ tance, in Opposition to his rational and de-
‘ terminate Choice. This *Awkwardness to die*,
‘ as he called it, proceeded from a Weakness
‘ of Spirit, which started at every Thing shock-
‘ ing and violent, and rendered him incapable
‘ of those lively Views of future Happiness,
‘ which he had sometimes experienced in more
‘ vigorous Days. Tho’ he had not those trans-
‘ porting Joys, which some good Men have
‘ had in their dying Moments, yet his Heart
‘ was fixed, trusting in God. — About a
‘ Fortnight before he died, we kept *a Day of*
‘ *Prayer* on Account of him and Mr. Some.
‘ As I went into the Pulpit, he said to me, very
‘ affectionately, Don’t be importunate for my
‘ Recovery; only pray that God would give
‘ me a more lively Sense of his Presence, and
‘ that I may pass my Trial well, whatever it
‘ may be. He apprehended his approaching
‘ End, and calmly desired to be left alone for
‘ some time. He then called-in his Mother
‘ and Friends, talked seriously and chearfully
‘ to them; after a painful Struggle, he re-
‘ vived for a few Minutes, expressed his Con-
‘ fidence in God, and humble joyful Expecta-
‘ tion of approaching Glory and died very
‘ easily. — I wish these Hints may be of Ser-
‘ vice towards strengthening your Faith, and
‘ awakening your Desire after that glorious
‘ World,

‘ World, whither our excellent *Brother* is gone.
‘ Let us endeavour to express our Friendship
‘ by such Offices, as may fit us to meet him and
‘ each other there, where nothing shall sepa-
‘ rate us, or impair the Joy of our mutual
‘ Conversation.’

In 1729 he was chosen Assistant to Mr. *Some* at *Harborough*; the Congregation there being desirous to enjoy his Labours more frequently than before: and he preached there, and at *Kibworth* alternately.—It was highly improbable, that such a *burning and shining Light* should be long confined to so narrow a Sphere. Some large Congregations having heard much, and known something, of his Worth, sought his Settlement with them. But his Regard to Mr. *Some*, Love to his own Congregation, and Desire to have more Time for Study, than he could have had in a populous Town and large Society, led him to decline their Application. In 1723 he had an Invitation to the pastoral Care of a large Congregation in *London*; but he thought himself too young to undertake it; and was also discouraged by the unhappy Differences which at that Time subsisted between the *dissenting Ministers* there, about subscribing or not subscribing to *Articles of Faith* in the Words of Man’s Device, as a Test of *Orthodoxy*; the *Majority* of them being *Non-Subscribers*. In his Answer to the Gentleman who transmitted the Invitation to him, after mentioning some other Objections to the Proposal,

posal, he adds, ' I might also have been required to *subscribe*, which I am resolved never to do. We have no Disputes on that Matter in these Parts. A neighbouring Gentleman once endeavoured to introduce a *Subscription*; but it was effectually over-ruled by the Interposition of Mr. *Some of Harborough*, Mr. *Norris of Welford*, and Mr. *Jennings*, my Tutor. I shall content myself here with being a benevolent Well-wisher to the Interests of Liberty and Peace.'

In 1728 he received a pressing Invitation from one of the dissenting Congregations at *Nottingham*, and a few Months after from the other. There were many recommending Circumstances in these Invitations. The Affection many of the People had expressed for him, and the Prospect of greater Opportunities of Usefulness in such a Situation, led him to take some Time to consider the Affair. It appears, from some Account he has left of it, that he proceeded in the Deliberation with much Caution, and carefully examined his Heart, lest any mean, unworthy Motives should influence him. He foresaw some Inconveniencies attending a Settlement there, but professeth his Readiness to expose himself to them, if he was convinced that Duty required it. After he had weighed all Circumstances, consulted his wisest Friends and sought divine Direction, he chose to decline both these Applications, tho' a Settlement at *Nottingham* would have been greatly favour-

favourable to his worldly Interest. ‘ I desire,
 ‘ *saith he*, upon the whole, to make this Use of
 ‘ the Affair, to be so much the more diligent
 ‘ in Study and watchful in Devotion; since I
 ‘ see, that if ever Providence fixes me with
 ‘ any considerable Society, I shall find a great
 ‘ deal to exercise my Gifts and Graces, and
 ‘ have less Time for Study and Retirement,
 ‘ than I have here.’



C H A P. III.

His Entrance on the Work of a Tutor.

 HEN he left the Academy, his Tutor
 Mr. *Jennings*, a few Weeks before his
 Death, much pressed him to keep in
 View the Improvement of his Course
 of *academical Lectures*, and to study in such a
 Manner, as to refer what occurred to him, to
 the *Compendiums* which his Tutor had drawn
 up, that they might be illustrated and enriched.
 Mr. *Doddridge* did not then suspect, what he
 afterwards learned, that Mr. *Jennings* had given
 it as his Judgment, that, if it should please
 God to remove him early in Life, he thought
 Mr. *Doddridge* the most likely of any of his
 Pupils, to pursue the Schemes which he had
 formed;

formed; and which indeed were very far from being compleat, as he died about eight Years after he had undertaken that Profession.

During this his Pupil's Settlement at *Kibworth*, he, agreeable to the Advice of his Tutor, reviewed his Course of Lectures with Care. An ingenious young Gentleman, Mr. *Thomas Benyon*, Son of Dr. *Samuel Benyon* a celebrated Minister and Tutor at *Shrewsbury*, who died in 1708, had Thoughts of attempting to revive the Scheme of his deceased Father. In Conversation one Day with Mr. *Doddridge*, the Discourse turned upon the best Method of conducting the preparatory Studies of young Men intended for the Ministry. Mr. *Benyon* earnestly desired he would write down his Thoughts upon the Subject. This he did, as a Letter to his Friend, which grew into a considerable Volume. But when he had just finished this Work, his Friend, for whose use it was principally intended, died, and the Treatise remained in his own Hands. The reverend Mr. *Saunders* of *Kettering*, happening to see it in his Study, borrowed it, and shewed it the reverend Dr. *Watts*, with whom Mr. *Doddridge* had then no personal Acquaintance. Dr. *Watts* was much pleased with the Plan, made some Remarks upon it, and shewed it to several of his Friends, who all joined with him in an Application to Mr. *Doddridge*, to solicit his attempting to carry it into Execution. As they were then in a great measure

E

Strangers

Strangers to him, Mr. *Some* was the Person principally employed in managing this Affair. He had long been well acquainted with Mr. *Doddridge*, and knew he had every important and desirable Qualification for the Instruction of Youth. He therefore proposed his undertaking it, and pressed it in the strongest Manner. He would by no means allow the Validity of his Plea of Incapacity; but urged, that, supposing him less capable than his Friends believed, he might improve his Time in that Retirement, when engaged in such a Work with a few Pupils, to greater Advantage, than without them. Mr. *Some* had likewise, unknown to him, engaged the Friends of some young Men, to place them under his Care, and thereby prevented another Objection, which might have arisen; and Mr. *Saunders* offered his own Brother to be the first Pupil of this intended *Academy*. What the State of his Mind was, while this Affair was in Agitation, will appear from this *Extract*; ‘ I do most humbly refer this great
‘ Concern to God, and am sincerely willing
‘ the Scheme should be disappointed, if it be
‘ not consistent with the greater Purposes of
‘ his Glory, yea will not be remarkably subservient to them. I depend upon him for
‘ Direction in this Affair, and Assistance and
‘ Success, if I undertake it. While I am
‘ waiting his Determination, I would apply
‘ more diligently to my proper Business, and
‘ act

‘ act more steadily by the Rules I have laid
‘ down for my Conduct. May he grant, that
‘ in all my Schemes relating to public Service,
‘ I may, as much as possible, divest myself of
‘ all Regard to my own Ease and Reputation,
‘ and set myself seriously to consider, what I
‘ can do for the Honour of the Redeemer,
‘ and the Good of the World!’

Before this Affair was quite determined, he acknowledgeth it as a kind Providence, that the *dissenting Ministers* in that Neighbourhood agreed to meet at *Lutterworth*, April 10, 1729, to spend a Day in Humiliation and Prayer for the Revival of Religion. Upon that Occasion Mr. *Some* preached that admirable Discourse, which was afterwards printed, concerning the proper *Methods to be taken by Ministers for the Revival of Religion* in their respective Congregations, from *Revel. iii. 2.* Mr. *Doddridge* appears to have been greatly impressed with that Discourse, as many other Ministers have been. It led him to form and record some particular Purposes, concerning his Conduct, as a Minister, grounded upon the Advices contained in it. To this Assembly Mr. *Some* proposed the Scheme he had concerted for the Establishment of an *Academy* at *Harborough*, under the Care of his young Friend. The Ministers unanimously concurred with him in their Sentiments of the Propriety and Usefulness of the Scheme and Mr. *Doddridge's* Qualifications for conducting it; and promised all

the Assistance and Encouragement in their Power. This had great Weight in forming his Determination. He consulted some of his Brethren and Friends at a Distance, particularly Dr. *Clark*. They likewise urged his undertaking this Design, and at length he consented to it. One Thing which much encouraged him to enter upon this Office, was the Circumstance of his Retreat at *Harborough*; the pastoral Care of the Congregation there and at *Kibworth*, Mr. *Some* diligently fulfilled; so that he had little to do as a Minister, but to preach once a Week. These were some of his Reflections and Resolutions upon the Undertaking; ‘ Providence is opening upon me
‘ a Prospect of much greater Usefulness than
‘ before, tho’ attended with vast Labour and
‘ Difficulty. In divine Strength I go forth to
‘ the Work, and resolve upon the most careful and vigorous Discharge of all the Duties
‘ incumbent upon me, to labour for the Instruction and watch for the Souls of my
‘ *Pupils*. I intend to have some Discourse
‘ with them on *Lord’s Day-evenings* upon
‘ Subjects of inward Religion. I will endeavour to give a serious Turn to our Conversation at other Times, and always bear them
‘ on my Heart before God with great Tenderness and Affection. I will labour to keep
‘ such an Inspection over them, as may be
‘ necessary to discover their Capacities, Tempers and Failings, that I may behave in a
‘ suitable

' suitable Manner to them. In all I will main-
 ' tain a humble Dependence on divine Influe-
 ' nces, to lead me in the Path of Duty and
 ' Prudence; and enable me to behave in a
 ' Way answerable to the Character in which
 ' I appear, and those agreeable Expectations,
 ' which many of my Friends have entertained
 ' of me. Considering the Work before me,
 ' I would set myself with peculiar Diligence
 ' to maintain and increase the Life of Religion
 ' in my own Soul, and a constant Sense of the
 ' divine Presence and Love. For I find, when
 ' *this* is maintained, nothing gives me any con-
 ' siderable Disquiet, and I have Vigour and Re-
 ' solution of Spirit to carry me thro' my La-
 ' bours. When I am conscious of the Want
 ' of *this*, and any Inconsistency of Behaviour
 ' towards the divine Being, it throws a Damp
 ' upon my Vigour and Resolution; yea upon all
 ' the other Pleasures of Life. In Order to
 ' maintain this habitual delightful Sense of
 ' God, I would frequently renew my *Dedica-*
 ' *tion* to him, in that Covenant, on which all
 ' my Hopes depend, and my Resolutions for
 ' universal, zealous Obedience. I will study re-
 ' deemng Love more, and habitually resign
 ' myself and all my Concerns to the divine
 ' Disposal. I am going to express and seal
 ' these Resolutions at the *Lord's Table*: And
 ' may this be the happy Period, from which
 ' shall commence better Days of Religion and
 ' Usefulness, than I have ever yet known!'

He now reviewed his Plan of academical Studies, with Dr. *Watts*' Remarks, and corresponded with him upon the Subject. He read every valuable Book on the *Education* of Youth, which he could meet with, and made such Extracts as he thought might be serviceable in carrying on his Design. Besides which, I find he wrote many Letters to Ministers of different Denominations, with whom he was acquainted, desiring their Advice in this great Undertaking; particularly the reverend Dr. *Samuel Wright* of London, who favoured him with his Sentiments at large, especially on the Subject of *Divinity-lectures*. He thought it his Wisdom to make Trial first in a more private Way, with two or three *Pupils*, declining to receive others, that offered.

Accordingly, at *Midsummer*, 1729, he opened his *Academy*: His first Lecture to his Pupils was of the religious Kind; shewing the Nature, Reasonableness and Advantages of *acknowledging GOD* in their Studies. The next contained Directions for their *Behaviour* to him, to one another, to the Family and all about them; with proper Motives to excite their Attention to them: Then he proceeded to common Lectures.—The wise Observers of Providence will see the Loving-kindness of God to the Church, in thus leading him into an Office, which he discharged in so honourable and useful a Manner. What hath been observed likewise shews the great Caution

tion with which he undertook this Charge, and the deep Sense he had of its Weight and Importance; and for these Reasons I have been so particular in relating the Progress of this Affair.



C H A P. IV.

His Settlement at NORTHAMPTON.


 R. Doddridge had been employed as a Tutor but a few Months, when Providence directed him to a Station of greater ministerial Usefulness. The dissenting Congregation at *Castle-Hill*, in *Northampton*, being vacant by the Removal of their Pastor, Mr. *Tingey*, to *London*, he preached occasionally to them, with other neighbouring Ministers. His Services were so acceptable to the People, that they invited and strongly urged him, to accept the pastoral Charge of them. Some of his Brethren, particularly Mr. *Some*, advised his Continuance at *Harborough*; as he would, by his Connection with Mr. *Some*, have more Time to apply to his Work as a Tutor, than if he had the sole Care of a large Congregation; and there was another Minister, who, they thought, would supply the Vacancy at *Northampton*, tho' not equally to the Satisfaction of the Congregation. I find,

in his Papers, the Arguments for and against his Settlement there, stated at large, and his own Thoughts upon them; which shews with how much Caution he proceeded in this Affair. The Arguments urged by his Friends above-mentioned and their Opinion, had so much Weight with him, that he resolved to continue at *Harborough*. But the supreme Disposer determined otherwise. Mr. *Some*, in pursuance of his View of the Case, went to *Northampton* to persuade the People to wave their Application. But instead of this, when he saw their Affection and Zeal in the Affair, and heard the Motives on which they acted, and the Circumstances in which they were, he was, as he expressed it, like *Saul among the Prophets*, and immediately wrote to Mr. *Doddridge* to press his Acceptance of the Invitation. Dr. *Clark* strongly urged him to it. He was nevertheless, on many Accounts, averse to it; but was willing to shew so much Respect to that Congregation, as to give them his Reasons for declining it in Person. — As this was his last Settlement in Life, his own Account of the Manner, in which he was conducted to it will, I hope, be agreeable and instructive; particularly to his Friends. ‘ While
‘ I was pleasing myself with the View of a Continuance at *Harborough*, I little thought how
‘ few Days would lead me to a Determination
‘ to remove from it. But Providence had its
‘ own secret Designs, at that Time invisible to
‘ me,

‘ me. I went to *Northampton* the last *Lord’s*
‘ *Day* in *November* 1729, to take Leave of
‘ my good Friends there, as gently as I could;
‘ and preached a Sermon, to dispose them to
‘ submit to the Will of God, in Events which
‘ might be most contrary to their Views and
‘ Inclinations, from *Acts* xxi. 14. *And when he*
‘ *would not be persuaded, we ceased, saying, The*
‘ *Will of the Lord be done.* On the Morning
‘ of that Day an Incident happened, which af-
‘ fected me greatly. Having been much urged
‘ on *Saturday-evening*, and much impressed
‘ with the tender Intreaties of my Friends, I
‘ had, in my secret Devotion, been spreading
‘ the Affair before God, tho’ as a Thing al-
‘ most determined in the *Negative*; appealing
‘ to him, that my chief Reason for declining
‘ the Call, was the Apprehension of enga-
‘ ging in more Business, than I was capable of
‘ performing, considering my Age, the Large-
‘ ness of the Congregation, and that I had no
‘ Prospect of an *Assistant*. As soon as ever
‘ this Address was ended, I passed thro’ a
‘ Room of the House in which I lodged,
‘ where a Child was reading to his Mother,
‘ and the only Words I heard distinctly were
‘ these, *And as thy Days, so shall thy Strength*
‘ *be.* Tho’ these Words were strongly im-
‘ pressed upon my Mind, and remained there
‘ with great Force and Sweetness, yet I per-
‘ sisted in my Refusal. But that very Even-
‘ ing, happening to be in Company with one
‘ of

‘ of the *Deacons* of that Congregation, he
‘ engaged me to promise to preach his *Father’s*
‘ *Funeral-sermon*, from a particular *Text*, on
‘ timely Notice of his Death; which it was
‘ imagined would be in a few Weeks. It
‘ pleased GOD to remove him that Night,
‘ which kept me there till *Wednesday*. Going
‘ in the Interval to some Houses, where I had
‘ been a Stranger, and receiving Visits from
‘ Persons of the Congregation, whom I had
‘ not so much as heard of, I was convinced,
‘ beyond all Doubt, of the earnest Desire of
‘ my Friends there to have me settled among
‘ them. I saw those Appearances of a serious
‘ Spirit, which were very affecting to me. Se-
‘ veral attended the *Funeral*, who were not
‘ stated Hearers there, and expressed much
‘ Satisfaction in my Labours. Before I went
‘ away, the *young Persons* came to me in a
‘ Body, earnestly intreated my coming among
‘ them and promised to submit to all such
‘ Methods of Instruction, as I should think
‘ proper.’ This last Circumstance he acknow-
‘ ledgeth, in his Dedication of his *Sermons to*
‘ *young People*, was the Consideration, which
‘ turned the Scales for his going to *Northampton*,
‘ after they had long hovered in Uncertainty.
‘ Upon the whole, I was persuaded it was my
‘ Duty to accept the Invitation. It was in-
‘ deed with great Reluctance; as I had gone
‘ contrary to the Advice of some Friends, for
‘ whom I had a high Regard; and it was
‘ breaking

‘ breaking my very agreeable Connections at
‘ *Harborough*. I thought there was a Prof-
‘ pect of doing good at *Northampton*, equal to
‘ what I could ever hope to have as a Minister;
‘ and was much afraid, if I declined the In-
‘ vitation, the Congregation would be greatly
‘ injured. There were some Steps in the Lead-
‘ ings of Providence, which seemed to me ex-
‘ ceedingly remarkable; and tho’ some of my
‘ Friends have much blamed and discouraged
‘ me, I could not refuse, without offering the
‘ most apparent Injury to my own Conscience.’
Some of his Friends here referred to, quickly
saw Reason to approve his Conduct, and adore
the Wisdom of Providence in disposing him to
settle there.

December 24, 1729. He removed to *North-*
ampton; and about three Weeks after enter-
ed upon House-keeping. Being desirous to
begin his new Relation, as a Head of a Fami-
ly, with God, he engaged several of his
Friends to spend an Evening in *Prayer* with
him, for the Presence and Blessing of God in
his new Habitation. On that Occasion he ex-
pounded *Psalms* ci, and testified before God and
them, what were his Purposes and Resolutions
as to *Family-government*.—Upon examining
into the State of his own Mind, he soon found
that Religion had been declining in it, thro’
his Anxiety about this new Settlement, his Con-
cern to leave his *Harborough*-friends, and the
Hurries attending his Removal and furnishing
his

his House. As soon, therefore, as he was fixed in it, he set himself to revive Religion in his Heart; and, among other Methods, he determined to set apart one whole Day for *Fasting, Humiliation and Prayer*, to animate his own Soul, and engage the divine Blessing on his Family, Studies and Labours. It may not be unprofitable to insert the Scheme he pursued on such Days, in his own Words.

‘ The *Saturday*, immediately preceding the
‘ *Lord’s Day*, on which the Lord’s Supper is
‘ to be administered, I propose to spend as a
‘ Day of *extraordinary Devotion*. I will en-
‘ deavour to have dispatched all my Business,
‘ and whatever is necessary to my Preparation
‘ for such a Day, on *Friday-night*; particu-
‘ larly I will look over my Diary and other
‘ Memorandums, which may be of Use to
‘ me in the Fast itself. I will rise early; en-
‘ deavour, while rising, to fix upon my Mind
‘ a Sense of God and my own Unworthiness,
‘ and will then solemnly address myself to
‘ God for his Assistance in all the particular
‘ Services of the Day, of which I will form
‘ a more particular Plan than this. I will
‘ then read, and afterwards expound in the
‘ Family, some Portion of Scripture, pecu-
‘ liarly suitable to such an Occasion, and will
‘ make a Collection of such Lessons. After Fa-
‘ mily-worship I will retire and pray over the
‘ Portion of Scripture I have been explaining.
‘ I will then set myself, as seriously as I can,
‘ to

‘ to revive the Memory of my past Conduct ;
‘ especially since the last Season of this Kind.
‘ I will put such Questions as these to myself,
‘ —What Care have I taken in the Exercises
‘ of *Devotion* ? What Regard have I main-
‘ tained to GOD in the *Intervals* of it ? What
‘ Diligence have I used in regarding *Provi-*
‘ *dence* and redeeming *Time* ? What Com-
‘ mand have I exercised over my *Appetites* and
‘ *Passions* ? What Concern have I had to dis-
‘ charge *relative Duties* ? How have I relished
‘ the peculiar *Doctrines* of the Gospel ? and
‘ upon the whole, how am I *advancing* in
‘ my Journey to a better World ? — I will
‘ then record my Sins with their peculiar Ag-
‘ gravations, that I may humble myself before
‘ GOD for them ; and my Mercies, with the
‘ Circumstances that set them off, that I may
‘ return fervent Thanks for them. Having
‘ made a *Catalogue* of Hints upon both these
‘ Subjects, I will spend some time in Medita-
‘ tion upon them ; and having read some *Psalms*
‘ or *Hymns*, which speak the Language of
‘ godly Sorrow, I will go into the Presence of
‘ GOD, particularly confessing my Sins and
‘ the Demerit of them, solemnly renouncing
‘ them, and renewing my Covenant against
‘ them. I will then consider, what Methods
‘ are proper to be taken, that I may avoid
‘ them for the future. A *devotional Lecture*
‘ to my *Pupils* will be an important Part of
‘ the Work of this Day. I will after that
‘ spend

‘ spend some time in Prayer for them, my
‘ Family and People. The Remainder of
‘ my Work shall be *Praise*, with which I
‘ think I ought to conclude even Days of Hu-
‘ miliation; tho’ sometimes a larger or smaller
‘ Space of Time shall be allotted to this Work,
‘ as peculiar Circumstances require. After a lit-
‘ tle Refreshment, I will converse with some of
‘ my *Pupils* privately about inward Religion;
‘ which I may do with some peculiar Advan-
‘ tage, after having been lecturing to them on
‘ such a Subject, and so particularly praying
‘ for them. I would spend the Evening in
‘ grave Conversation with some pious Friends,
‘ with whom I can use great Freedom as to
‘ the State of their Souls: And at Night re-
‘ view the whole, and conclude the Day with
‘ some religious Exercises, suited to the Work
‘ in which I have been engaged, and the
‘ Frame of my own Soul; and will keep an
‘ Account of what passeth at these Seasons.
‘ My God, assist me in this important Duty.
‘ Make it so comfortable and useful to me,
‘ that I may have Reason to praise thee, that
‘ my Thoughts were directed and my Reso-
‘ lutions determined to it.’ With these pious
Exercises, and in this solemn Manner, did he
enter on his Ministry at *Northampton*.

That he might be better qualified for, and
quickened to, that large pastoral Work now
devolved upon him, he employed some of the
Time between his *Settlement* and *Ordination*,
in

in reading the best *Treatises* of the Qualifications and Duties of Ministers; particularly *Chrysostom on the Priesthood*, *Bowles' Pastor evangelicus*, *Burnet on the pastoral Care*, and *Baxter's Gildas Salvianus*. He likewise read the *Lives* of some pious active Ministers; particularly Mr. P. Henry, which he often spoke of as affording him much Instruction and Encouragement. He selected the most important Advices, Reflections and Motives contained in these Books, which he frequently reviewed. He likewise at this Time made a Collection of those Maxims of Prudence and Discretion, which he thought demanded a Minister's Attention, if he desired to secure Esteem and Usefulness.

About two Months after his Settlement at *Northampton*, it pleased God to visit him with a dangerous Illness, which gave his Friends many painful Fears, that the Residue of his Years of Usefulness to them and to the World would be cut off. But, after a few Weeks of languishing, God mercifully restored his Health. While he was recovering, but yet in a very weak State, the Time came, which had been fixed for his *Ordination*. Of the Transactions of that Day, he has preserved the following Account. ' *March 19, 1729-30.* The afflic-
' ting Hand of God upon me hindered me
' from making that Preparation for the Solemnity of this Day, which I could otherwise
' have desired, and which might have answered
' ed

ed some valuable End. However, I hope it hath long been my sincere Desire to dedicate myself to God in the Work of the *Ministry*; and that the Views, with which I determined to undertake the Office, and which I this Day solemnly professed, have long since been fixed. The Work of the Day was carried on in a very honourable and agreeable Manner. Mr. *Goodrich* of *Oundle* began with Prayer and reading the Scriptures. Mr. *Dawson* of *Hinkley* continued the Exercise. Then Mr. *Watson* of *Leicester* preached a suitable Sermon from 1 *Tim.* iii. 1. *This is a true Saying, if a Man desire the Office of a Bishop, he desireth a good Work.* Mr. *Norris* of *Welford* then read the Call of the Church, of which I declared my Acceptance: he took my Confession of Faith, and Ordination-vows and proceeded to set me apart by Prayer. Mr. *Clark* of *St. Albans* gave the Charge to me, and Mr. *Saunders* of *Kettering* the Exhortation to the People. Then Mr. *Mattock* of *Daventry* concluded the whole Solemnity with Prayer. I cannot but admire the Goodness of God to me in thus accepting me in the Office of a *Minister*, who do not deserve to be owned by him as one of the meanest of his *Servants*. But I firmly determine, in the Strength of divine Grace, that I will be faithful to God, and the Souls committed to my Charge; and that I will perform what I have so solemnly sworn. The
great

‘ great Indisposition under which I labour,
‘ gives me some Apprehension, that this Set-
‘ tlement may be very short: but, thro’ Mer-
‘ cy, I am not *anxious* about it. I have some
‘ chearful Hope, that the God, to whom I
‘ have this Day been, more solemnly than
‘ ever, devoting my Service, will graciously use
‘ me either in this World or a better; and I
‘ am not solicitous about particular Circum-
‘ stances, where or how. If I know any Thing
‘ of my Heart, I apprehend I may adopt the
‘ Words of the *Apostle*, that it is *my earnest*
‘ *Expectation and Hope, that in nothing I shall*
‘ *be ashamed, but that Christ shall be magnified*
‘ *in my Body, whether it be by Life or by*
‘ *Death; that, to me to live is Christ, and to*
‘ *die unspeakable Gain.* May this Day never
‘ be forgotten by me, nor the dear People
‘ committed to my Charge, whom I would
‘ humbly recommend to the Care of the
‘ great Shepherd!’

The annual Return of his *Ordination-day* was observed by him with some peculiar Solemnity in his secret Devotions. Thus he writes upon it; ‘ It is this Day, fifteen Years, since
‘ I have borne the *pastoral Office* in the Church
‘ of *Christ*. How many Mercies have I re-
‘ ceived in this Character! But alas! how many
‘ Negligences and Sins have I to be humbled
‘ for before God! Yet I can call him to record
‘ upon my Soul, that the Office is my *Delight*,
F. and

‘ and I would not resign the Pleasures of it for
 ‘ any Price, which the greatest Prince upon
 ‘ Earth could offer me.’



C H A P. V.

His Discharge of his Ministry at NORTHAMPTON.

 R. *Doddridge* having entered on the pastoral Office with so much Seriousness and Solemnity, we are now to see with how much Faithfulness and Zeal he performed his Vows, and *fulfilled the Ministry he had received of the Lord Jesus.*— It was his first Care, as a *Pastor*, to know the State of his Flock. As it was large, and lay dispersed in most of the neighbouring Villages, he had frequent Meetings with the Deacons and a few other Persons belonging to it, of whom he made particular Enquiries concerning the Members and stated Hearers, their Names, Families, Places of Abode, Connections and Characters. He entered in a Book the Result of these Enquiries, and what other Intelligence of this Kind he could honourably procure. This Book he often consulted, that he might know how, in the most prudent and effectual Manner, to address them in public and private; and

and made such Alterations from Time to Time in this List, as Births, Deaths, Additions, and his increasing Acquaintance with his People required. By this List he was directed in the Course of his *pastoral Visits*, and could form some Judgment what Degree of Success attended his Labours. Here he inserted the Names and Characters of the lowest *Servants* in the Families under his Care, that he might remember, what Instructions, Admonitions and Encouragements they needed; what Hints of Exhortation he had given to them or others, how they were received, what Promises they had made him, and who wanted *Bibles* or other religious Books, that he might supply them. By this List he was directed how to pray for them. He likewise wrote down particular Hints of this Kind, as they occurred, which were to be taken Notice of in the *historical Register* of his Congregation; especially when the many Revolutions of one Kind or another made it necessary for him to renew it.

It hath been already observed what Care and Pains he took in composing his *Sermons*, when he first entered on the Ministry. His Work as a *Tutor* and the pastoral Care of a large Congregation, rendered it next to impossible that he should be so exact and accurate afterwards: Nor was it needful: having habituated himself for several Years to correct Compositions, having laid up such a Fund of Knowledge, especially of the *Scriptures*, which

was daily increafing by his Studies and Lectures, he fometimes only wrote down the Heads and leading Thoughts of his Sermons, and the principal Texts of Scripture he defigned to introduce. But he was fo thoroughly Master of his Subject, and had fuch a ready Utterance and fo warm a Heart, that perhaps few Minifters can compofe better Difcourfes than he delivered from thefe fhort Hints. When his other important Bufinefs would permit, when he was called to preach upon particular Occafions, or found his Spirits deprefsed by bodily Infirmities, or other afflictive Providences, he thought it his Duty to write his Sermons more largely. Of what Kind they were, the World has had a fufficient *Specimen* in thofe, which have been publifhed. And it is imagined all Perfons of Judgment and Candour will allow, that they are well calculated to anfwer the great End of preaching. The vital Truths of the Gospel, and its Duties, as enforced by them, were his favourite Topics. He confidered himfelf as a *Minifter of the Gospel*, and therefore could not fatisfy himfelf without preaching *Chrift and him crucified*. He never puzzled his Hearers with dry Criticifms and abftrufe Difquifitions; nor contented himfelf with moral Effays and philofophical Harangues, with which the Bulk of his Auditory would have been unaffected and unedified. He thought it *Cruelty* to God's Children to give them *Stones*, when they came for *Bread*.
‘ It

‘ It is my Desire, *saieth he*, not to entertain an
‘ Auditory with pretty, lively Things, which
‘ is comparatively easy, but to come close to
‘ their *Consciences*, to awaken them to a real
‘ Sense of their spiritual Concerns, to bring
‘ them to God, and keep them continually
‘ near to him; which, to me at least, is an
‘ exceeding hard Thing.’ He seldom meddled
with *controversial Points* in the Pulpit; never
with those, with which he might reasonably
suppose his Congregation was unacquainted;
nor set himself to confute Errors, with which
they were in no Danger of being infected.
When his Subject naturally led him to men-
tion some *Writers*, from whom he differed, he
spoke of them and their Works with Candour
and Tendernefs; appealing constantly to the
Scriptures, as the Standard, by which all Doc-
trines are to be tried. He shewed his Hearers
of how little Importance most of the Differ-
ences between *Protestants* are, and chose rather
to be a *Healer of Breaches*, than to widen them.
He always spoke with Abhorrence of passio-
nately inveighing against our Brethren in the
Pulpit, and making christian Ordinances the
Vehicle of *malignant Passions*. He thought
this equally affronting to God and pernicious
to Men; poisoning instead of feeding the Sheep
of *Christ*. He seldom preached *topical Ser-*
mons, to which any Text of Scripture relating
to the Subject might be affixed; but chose to
draw his Materials and Divisions from the

Text itself; and this gave him an Opportunity of introducing some uncommon striking Thoughts, arising from the *Text*, its Connection, or the Design of the sacred Writer. When his Subject was more comprehensive, than could be well discussed on one *Lord's Day*, he generally chose a new *Text*, in order to supply him with fresh Materials, keep up the Attention of his Hearers and increase their Acquaintance with their Bibles. He chose sometimes to illustrate the *Scripture-histories*, and the Character of Persons there recorded. He selected the most instructive Passages in the *Prophets*, relating to the Case of the *Israelites*, or some particular good Man among them, and accommodated them to the Circumstances of *Christians*, where he thought there was a just and natural Resemblance. In these Discourses he had an Opportunity of explaining the Designs of the Prophecies, displaying divine Wisdom, Faithfulness and Grace, and suggesting many important Instructions. This Method produced a Variety in his Discourses, and was pleasing and edifying to his Hearers. He thought himself fully justified in these Accommodations by the Practice of the inspired Writers of the *New Testament*. He was always warm and affectionate in the *Application* of his Sermons, and experimentally described the Workings of the Heart, in the various Circumstances, which he had Occasion to treat of: Thus he came home to his
Hearers'

Hearers' Bosoms, and led them to see their real Characters, wherein they were defective, and how far they might justly be comforted and encouraged. He gives this Reason for that Warmth of devout Affection, with which he addressed his Hearers; ' While I have any
' Reverence for Scripture or any Knowledge
' of human Nature, I shall never affect to
' speak of the Glories of *Christ*, and of the
' eternal Interests of Men, as coldly, as if I
' were reading a Lecture of *Mathematicks*, or
' relating an Experiment in *natural Philosophy*.
' It is indeed unworthy the Character of a
' Man and a Christian to endeavour to trans-
' port Men's *Passions*, while the *Understand-*
' *ing* is left uninformed and the *Judgment* un-
' convinced. But so far as is consistent with
' a proper Regard to this leading Power of
' our Nature, I would speak and write of di-
' vine Truths with a *holy Fervency*. Nor can
' I imagine that it would bode well to the In-
' terest of Religion to endeavour to lay all
' those *Passions asleep*, which surely God im-
' planted in our Hearts to serve the religious
' as well as the civil Life, and which, after all,
' will probably be employed to some very ex-
' cellent or very *pernicious Purposes* *.'

He thought it a Part of ministerial Prudence to take public Notice of remarkable *providential Occurrences*, affecting the Nation, the Town, or any considerable Number of his Hearers ;

F 4

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* Ten Sermons, Pref. p. 10, 11.

any uncommon Appearances in Nature, or other Events, that were the Subject of general Conversation; the Seasons of the Year and especially the Mercies of Harvest; and he endeavoured in his Discourses to graft Lessons of Wisdom and Piety upon them.—He chose to preach *Funeral-sermons* for most of those who died in Communion with his Church, even the poorest; and for others, where there was any thing remarkable in their Character or Removal. He imagined the Minds of their Relations and Friends were at such times more disposed, than usual, to receive Advice, and would need and drink-in the Consolations of the Gospel. These Discourses were also generally attended by the Acquaintance and Neighbours of the deceased Persons, who were not his stated Hearers; and he endeavoured to improve such Occasions for conveying some useful Impressions to their Minds.—He never had a stated *Assistant*, but constantly preached twice every *Lord's Day*, when his Health permitted; except some of his *senior Pupils*, who had entered on the Ministry, were disengaged, and then they performed the Services of one Part of the Day. But even then, so solicitous was he not to *do the Work of the Lord negligently*, that he often preached in the *Evening*. A Set of Sermons against *Popery*, the last of which, *viz.* on *the Absurdity and Iniquity of Persecution* is published, and his Discourses on *Regeneration*, were in the Number of his *Evening*.

Evening-lectures. Whatever Services he had performed on the Lord's Day, when there was no Evening-lecture, he repeated his Sermons to his own Family, and as many of his People and Neighbours as chose to attend, at his own House; and then sometimes entered into a few *critical* Remarks on his Text, and learned Reflections on his Subject for the Benefit of his Pupils, which would have been unprofitable to a popular Auditory.—It was his usual Custom, on a Lord's-day-morning, before Sermon, to *expound* some Portion of the Scriptures, and draw practical Instructions from it; directing his Hearers, at the same Time, in what Manner they should read and reflect upon the Word of God.—He had an extraordinary Gift in Prayer, cultivated with great Diligence; and upon particular as well as common Occasions expressed himself with Ease, Freedom and Variety, with all the Evidences of a solid Judgment, amidst the greatest Seriousness and Fervour of Spirit. In the Administration of the *Lord's Supper* he was remarkably devout and lively. He endeavoured to affect the Hearts and excite the Graces of his Fellow-christians by devotional Meditations upon some pertinent *Passages of Scripture*; that the Substance of what he had said might be more easily recollected. He took the same Method in administering the Ordinance of *Baptism*.—The *Hymns*, which he composed to assist the Devotions of his

his Congregation, have been published, and are another Instance of the Pains he took to promote their Piety.

Besides his stated Work on a *Lord's Day* and his *Lectures* preparatory to the Lord's Supper, he maintained a religious Exercise every *Friday-evening* at his Meeting-place, or his own House, as the Season of the Year, or the Circumstances of his Health, rendered most convenient. On these Occasions he went thro' the *Psalms* in a Course of Exposition; afterwards the *Prophecies of the Old Testament relating to the Messiah* and his Kingdom; the *Promises* of Scripture; and sometimes repeated Sermons he had formerly preached, as his Friends particularly desired or might best tend to keep up an agreeable Variety. For several Winters he preached a Lecture, every *Thursday-evening*, at another Meeting-house in the Town, which lying nearer the Centre of it, was more convenient than his own. There he preached a Set of Discourses on the *Parables of Christ*; and another on the *Nature, Offices and Operations of the holy Spirit*.—As a great Part of his Congregation came from the neighbouring Villages he used to go once or twice a Year to each of them, and to some oftner, and preach among them. He chose to make these Visits at the usual Festivals and their respective Wakes, as the Inhabitants at those Seasons had Leisure to attend his Services, and were in some peculiar Danger of having their Sense of Religion

Religion weakened. At these Visits he had Opportunities of conversing and praying with the infirm and aged, who could seldom attend his Labours at *Northampton*. When any of them died, he chose to preach their *Funeral-sermons* in the Villages, where they had lived, that their Neighbours and Acquaintance might have the Benefit of them.

While I am mentioning his Abilities, Diligence and Zeal as a *Preacher*, I would add, that he was much esteemed and very popular. He had an *Earnestness* and *Pathos* in his Manner of speaking, which, as it seemed to be the natural Effect of a strong Impression of divine Truths upon his own Heart, tended greatly to affect his Hearers, and to render his Discourses more acceptable and useful, than if his *Delivery* had been more calm and dispassionate. His *Pronunciation* and *Action* were, by some Judges, thought rather too strong and vehement; but to those who were acquainted with the Vivacity of his Temper and his usual Manner of Conversation, they appeared quite natural and unaffected.

He was very exact in the Exercise of *christian Discipline*, and in separating from the Church those, who were a Reproach to their christian Profession. To this painful Work he was sometimes called, and a *congregational Fast* was kept on the sad Occasion. — When the Work of Religion seemed to be at a stand; when few or none appeared to be under seri-
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ous Impressions and Convictions, or there was a visible Coldness and Remissness among his Hearers, his Heart was much affected; he laboured and prayed more earnestly, both in public and private; and *Days of Prayer* were set apart by the Church, in order to obtain of God an Effusion of his Spirit to revive Religion among them.

He had a deep Concern and affectionate Regard for the *rising Generation*. Besides an *annual* Sermon to young Persons on *New Year's-day*, he often particularly addressed them in the Course of his preaching; and in his Conversation also, discovered that Sense of the *Importance of the rising Generation*, which he hath expressed in his Sermon upon that Subject, and which he hath so warmly exhorted Parents to cultivate, in his *Sermons on the Education of Children*. He much lamented the growing Neglect of Ministers to *catechise* the Children of their Congregations; and to this Neglect imputed many of the Irregularities, which are to be seen in Youth. Many Parents are hardly capable of it; and many, who are, neglect it. He therefore looked upon this, as a most *important* Part of his pastoral Work and pursued it, during the Summer-seasons, thro' the whole Course of his Ministry, notwithstanding his many Avocations. He was so sensible of the Usefulness of this Work, and the Skill and Prudence necessary to conduct it, that I find this, among other Reso-

Resolutions formed at his Entrance on the Ministry, ' I will often make it my humble
' Prayer, that God would teach me to speak
' to *Children* in such a Manner, as may make
' early Impressions of Religion upon their
' Hearts.' He had much Satisfaction in these
pious Attempts. Several Children, who died
while they were under his catechetical Instruc-
tions, manifested such a deep Sense of Reli-
gion, such rational Views and lively Hopes of
Glory, as were delightful and edifying to their
Parents and Friends.—He established and
encouraged private Meetings for *social Prayer*;
especially *religious Associations* among the young
Persons of the Congregation, who used to
meet weekly for Reading, religious Discourse
and Prayer; and entered into Engagements to
watch over one another in the Spirit of Meek-
ness, and to animate and encourage each other
in their christian Course. These Societies were
formed according to their different Ages; and
sometimes one young Person of the greatest
Knowledge and Humility was a Kind of *Pre-
sident*, who kept up the Order of the Society,
and gave the *Pastor* Hints by which he might
be led to establish those who were wavering,
and encourage those who were timorous in
Religion. There was one Society of *young
Men*, in which some of his younger *Students*
were joined, to which he used to propose some
practical Question weekly, and they returned
an Answer in writing the next Week. These
Answers

Answers he threw together, enlarged upon and delivered on *Friday-evening*, instead of his usual Exposition or Sermon as above-mentioned. He found the Advantage of these Associations in many Respects; particularly in the Readiness, with which those, who had belonged to them, set up the Worship of God in their own Families, and the honourable Manner, in which they conducted it.—He was very solicitous to bring sober and serious young Persons into Communion with the Church, and obviate their Objections against it. His Reasons for this, and the Arguments by which he urged it, may be seen in his Discourse to young People, entitled, ‘*Religious Youth invited to early Communion.*’

To those who were acquainted with the large Sphere of Service in which he was engaged, it was Matter of Surprize, that he could spare so much Time, as he did, for *pastoral Visits*; as there were few Days in which he was not employed in visiting the sick and afflicted, and other Persons, with a View to their spiritual Interest. He knew the Value of Time too well, to spend it in formal, unprofitable or long Visits. He was careful, when he went into any Family, to turn the Discourse into a religious Channel and leave an Impression of Piety behind him. He seriously exhorted *Heads of Families* to mind Religion as the main Concern, to guard against the Love of the World, and to *command their Children and Household*

Household to keep the Way of the Lord. He took Notice of the Children and Servants in Families, gave them Hints of Advice and Encouragement, proposed to them some Texts of Scripture to remember and reflect upon, and furnished them with Bibles and practical Books. He visited the Cottages of the *Poor*, and addressed them with so much Condescension and Familiarity, that they would be free in their Conversation with him upon religious Concerns and the State of their Souls. No Visits gave him more Satisfaction than these; and he often expressed his Wonder and Grief, that any Ministers should neglect such Persons, out of too much Regard to those who were rich; or to any Studies not essential to Usefulness.—But finding that, with his utmost Diligence, he could not visit all the Families in so large and scattered a Society, so often as he wished, he, on *December 4, 1737*, proposed to the Congregation to chuse four Persons of distinguished Piety, Gravity and Experience to the Office of *Elders*; which they accordingly did. He thought there was a Foundation for that Office in Scripture; at least, that the Circumstances of some Pastors and Churches rendered it expedient, that there should be such Officers chosen; who should inspect the State of the Church, and assist the *Pastor* in some Part of his Work*. These *Elders* divided the Congregation among them, visited

* Theological Lectures, p. 500.

visited and prayed with the Sick, took Notice of and conversed with those, who seemed to be under religious Impressions or were proposed to Communion; and were sometimes employed in admonishing and exhorting. They met together weekly, and he generally attended them; that he might receive the Observations they had made, and might give them his Assistance and Advice, where Cases of peculiar Difficulty occurred. These Meetings were always concluded with Prayer. He found great Comfort and Advantage from their Services, and the Church thought itself happy in them.

It was a Grief to him to find, that the Children of some of his Hearers had never been taught to read, thro' the Ignorance or Poverty of their Parents. Therefore, in 1738, he persuaded his People to concur with him in establishing a *Charity-school*. To this End, they agreed to contribute certain Sums, weekly or yearly, as their respective Circumstances would admit. He had the Satisfaction to find, that this benevolent Design met with so much Encouragement, that there was a Foundation laid for instructing and cloathing *twenty* Boys. These were selected and put under the Care of a pious skilful Master, who taught them to read, write and learn their Catechism, and brought them regularly to public Worship. An *anniversary Sermon* was preached and a Collection made for the Benefit of the School. Several of the *Doctor's* Friends at a Distance, often

often gave generous Benefactions of Money or Books for the Use of the School ; by which, and from himself, the Children were supplied with Bibles, Catechisms and other proper Books. He often visited the School, to support the Master's Authority and Respect, to examine the Proficiency of the Children, catechise, instruct and pray with them ; and the *Trustees* visited it weekly by Rotation, to observe the Behaviour and Improvement of the Children, and to receive the Master's Report concerning them. This Institution has been serviceable to the temporal and eternal Interest of many, who might otherwise have been exposed to great Ignorance and Wretchedness ; and it is still kept-up by the Congregation on the same Plan, tho' it wants some of those Advantages, which it derived from the *Doctor's* large Acquaintance and Influence.—These are some Sketches of the Manner in which he fulfilled his Ministry : And I have insisted the more largely upon this Subject, as it may furnish some Hints, which may be useful to those, who are engaged in the same important Work, or are training up for it.

The *Doctor* took great Pains to preserve upon his Mind a deep Sense of the *Importance* of his Office, that he might discharge it in the best Manner possible ; and to maintain a fervent *Affection* for his People, as what would contribute to make his Labours easy to himself, and acceptable and useful to them. He

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kept a *Memorandum-book* on his Desk, in which he set down Hints, as they occurred to him, of what might be done for the Good of the Congregation; of Persons to be visited, the Manner of addressing them and many such Particulars. At the Close of every Year he took a large and distinct View of its State, wrote some Remarks upon it, and laid down Rules for his future Conduct in his Relation to it.—He was pleased when he had Opportunities of attending the *Ordinations* of his Brethren; and when he returned from them, considered his own Concern in them, as a Minister, and renewed, before God, his Engagements to Fidelity. After one of these Services he thus writes; ‘ At this Ordination, I preached from *Hebrews* xiii. 17, *They watch for your Souls, as they that must give Account.* It was a solemn, useful Day, and left some deep Impressions on my Heart. I would remember that, teaching others, I teach myself. I have many Cares and Labours. May God forgive me, that I am so apt to forget those of the pastoral Office! I now resolve 1. To take a more particular Account of the Souls committed to my Care. 2. To visit, as soon as possible, the whole Congregation, to learn more particularly the Circumstances of them, their Children and Servants. 3. I will make as exact a List as I can, of those that I have Reason to believe are unconverted, awakened, converted, fit for Communion, as well as those that are in it. 4. When I hear

‘hear any Thing particular, relating to the
‘religious State of my People, I will visit
‘them and talk with them. 5. I will especial-
‘ly be careful to visit the Sick. I will begin
‘immediately with Inspection over those un-
‘der my own Roof, that I may with the
‘greater Freedom urge other Heads of Fami-
‘lies to a like Care. O my Soul, *thy* Ac-
‘count is great. It is high Time, that it be
‘got into better Order. Lord, I hope thou
‘knowest, I am desirous of approving my-
‘self a faithful Servant of Thee, and of Souls.
‘O, watch *over me*, that I may watch *over*
‘*them*; and then, all will be well. Continue
‘these Things on the Imagination of my
‘Heart, that my own Sermon may not ano-
‘ther Day, rise up in Judgment against me.’

—This is a Specimen of his Reflections and Resolutions on such Occasions, which were answered in his general Conduct.

The Reader will not wonder, that, amidst such great and uncommon Pains to serve his Congregation and promote their present and eternal Happiness, he should be *esteemed by them highly in Love for his Work's Sake*: And indeed few Ministers have been more esteemed and beloved by their People, than he was by his. At his first Settlement among them, his Ministry was attended with extraordinary Success, and many were added to the Church; and during the whole Course of his Services, it continued very numerous and flourishing.

In some of them indeed he had Grief: Some whose Tempers were uncharitable; others who were seduced by the Errors of the *Moravians*, and whom he endeavoured in vain to reclaim; and a few of them proved notoriously vicious: Nor is it surprizing that in so large a Congregation there should be some disobedient to the Word, and incorrigible under the best Means and most vigorous, affectionate Attempts to reclaim and save them; but God over-ruled these Disappointments for his Good. When he had recorded some of these Trials, he adds, ‘ God hath sanctified all these Grievances to me; hath made me more humble, more watchful, more mortified to this vain World, and its Interests and Enjoyments, than I ever remember to have found myself. He has visited me from Time to Time with such strong Consolations, with such delightful Effusions of his Love, that, in this Connection, I am his Debtor for all these Afflictions; and from this growing Experience of his Goodness, I am encouraged, and have determined, to leave myself with him, and to have no Will, no Interest of my own, separate from his. I have been renewing the Dedication of myself and Services to him, with as entire a Consent of Heart, as I think myself capable of feeling; and with that calm Acquiescence in him, as my Portion and Happiness, which I would not resign for ten thousand Worlds.’—But in far
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the greater Part of the Church under his Care he had much Comfort, and daily *rejoiced over them in the Lord*. So entire was the Friendship that subsisted between them; that he declined Invitations to settle in other Places, particularly in *London*, where his secular Interest would have been much advanced, out of the Love he bore to his *Northampton-friends*. His great Concern was to do as *much* Service for them, and be as *little* burdensome to them, as possible; for he *sought not theirs, but them*. And most of them, in return, studied to honour and serve him, to strengthen his Hands, and encourage his Labours. He reckoned the Providence, which fixed him with them, among the most singular Blessings of his Life; and in his last *Will*, where he could not be suspected of Flattery, he bears Testimony to their Character, observing, ‘that he had spent the most delightful
‘Hours of his Life, in assisting the Devotions
‘of as serious, as grateful, and as deserving a
‘People, as perhaps any Minister ever had
‘the Honour and Happiness to serve.’——
I mention this Circumstance, as a *Motive* to those of them, who yet remain, not to forfeit the Character he gave of them; and principally, as an *Encouragement* to Ministers to imitate his Diligence, Zeal, Moderation and Contentment, if they wish to share in the Esteem, Comfort and Success, with which he was honoured.



C H A P. VI.

*His Method of Education and Behaviour
as a TUTOR.*


 T has been already observed (Chap. III.) what Pains Dr. *Doddridge* took to furnish himself for this important and difficult Office, upon what Principles he had undertaken it, and what Encouragement he met with in it, before his Removal to *Northampton*. Upon his Settlement there, and his Worth being more known, the Number of his Pupils increased, so that in the Year 1734, he found it needful to have an *Assistant* in this Work, to whom he assigned Part of the Care of the *Junior-pupils*, and the Direction of the Academy, during his Absence. He was solicitous to maintain the Esteem of his successive *Assistants* in the Family, by his own Behaviour to them, and the Respect, which he required from the Students to them: And they thought themselves happy in his Friendship, and the Opportunities they had, by his Converse, Instructions and Example, to improve themselves, while they were assisting in the Education of others.

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As the Method of Education in the Seminaries of *Protestant Dissenters* is little known, it may be proper to give some general Account of his; which bears a near Resemblance to others of the Kind. He chose to have as many of his Students in his own Family as his House would contain, that they might be more immediately under his Eye and Government. The Orders of this Seminary were such, as suited a Society of *Students*; in a due Medium between the Rigour of School-discipline, and an unlimited Indulgence. As he knew that Diligence in redeeming their Time was necessary to their Attention to Business, and Improvement of their Minds, it was an established Law, that every Student should rise at *Six o' Clock* in the Summer, and *Seven* in the Winter. A *Monitor* was weekly appointed to call them, and they were to appear in the public Room, soon after the fixed Hour. Those who did not appear were subject to a pecuniary Penalty, or, if that did not cure their Sloth, to prepare an additional academical Exercise; and the Monitor's Neglect was a double Fine. Their *Tutor* set them an Example of Diligence, being generally present with them at these early Hours. When they were thus assembled, a *Prayer* was offered up, suited to their Circumstances, as Students, by himself when present, or by them in their Turns. Then they retired to their respective Closets till the Time of *Family-worship*.

ship. The *Doctor* began that Service with a short Prayer for the divine Presence and Blessing. Some of the Students read a Chapter of the *Old Testament* from *Hebrew* into *English*, which he expounded critically, and drew practical Inferences from it; a Psalm was then sung and he prayed. But on *Lord's Day-mornings* something entirely devotional and practical was read instead of the usual Exposition. In the Evening, the Worship was conducted in the same Method, only a Chapter of the *New Testament* was read by the Students from *Greek* into *English*, which he expounded; and the Senior-students in Rotation prayed. They, who boarded in other Houses in the Town, were obliged to attend his Family-worship, and take their Turns in Reading and Prayer, as well as to perform it in the several Houses, where they lived. Those who were absent from it were subject to a Fine, and, if it were frequent, to a public Reprehension before the whole Society. By this Method of conducting the religious Services of his Family, his Pupils had an Opportunity, during their Course, of hearing him expound most of the *Old Testament*, and all the *New Testament* more than once, to their Improvement as Students and Christians. He recommended it to them to take Hints of his Illustrations and Remarks, as what would be useful to them in future Life, especially if their Situation or Circumstances prevented their having the Works of the

the best Commentators. He advised them to get the Old Testament and *Wetstein's* Greek Testament, interleaved in Quarto, in which to write the most considerable Remarks for the Illustration of the Scriptures, which occurred in his Expositions, and in their own Reading, Conversation and Reflections. The *Family-expositor* sufficiently shews, how worthy his Remarks were of being written and retained, and how his Family was daily entertained and instructed.—Soon after Breakfast, he took the several Classes in their Order and lectured to each about an Hour. His *Lectures* were generally confined to the Morning; as he chose to devote the Afternoon to his private Studies and pastoral Visits. His *Assistant* was employed at the same Time in lecturing to those, whom he had more immediately under his Care. He has given some general Account of the Course of his *Pupils'* Studies in his short Memoirs of the Life and Character of Mr. *Thomas Steffe*, so that I have little more to do on this Head, than transcribe it.

One of the first Things he expected from his *Pupils*, was to learn *Rich's* Short-hand, which he wrote himself, and in which his Lectures were written; that they might transcribe them, make Extracts from the Books they read and consulted, with Ease and Speed, and save themselves many Hours in their future Compositions. Care was taken in the first Year of their Course, that they should retain

retain and improve that Knowledge of *Greek* and *Latin*, which they had acquired at School, and gain such Knowledge of *Hebrew*, if they had not learned it before, that they might be able to read the *Old Testament* in its original Language: A Care very important and necessary! To this End, besides the Course of Lectures in a Morning, *classical Lectures* were read every Evening, generally by his Assistant, but sometimes by himself. If any of his Pupils were deficient in their Knowledge of *Greek*, the Seniors, who were best skilled in it, were appointed to instruct them at other Times. Those of them, who chose it, were also taught *French*. He was more and more convinced, the longer he lived, of the great Importance of a *learned*, as well as a *pious* Education for the Ministry: And finding that some who came under his Care were not competently acquainted with *classical* Knowledge, he formed a Scheme to assist Youths in their Preparations for academical Studies, who discovered a promising Genius and a serious Temper. He met with Encouragement in this Scheme from the Countenance and Contributions of many of his Friends, and had some instructed under his Eye; but as it only commenced about *two* Years before his Death, much Progress could not be made in it.— Systems of *Logic*, *Rhetoric*, *Geography* and *Metaphysics* were read during the first Year of their Course, and they were referred to particular

ticular Passages in other Authors upon these Subjects, which illustrated the Points, on which the Lectures had turned. To these were added Lectures on the Principles of *Geometry* and *Algebra*. These Studies taught them to keep their Attention fixed, to distinguish their Ideas with Accuracy and to dispose their Arguments in a clear, concise and convincing Manner.—After these Studies were finished, they were introduced to the Knowledge of *Trigonometry*, *Conic-sections* and *celestial Mechanics* *. A System of natural and experimental *Philosophy*, comprehending *Mechanics*, *Statics*, *Hydrostatics*, *Optics*, *Pneumatics*, and *Astronomy*, was read to them; with References to the best Authors on these Subjects. This System was illustrated by a neat and pretty large *philosophical Apparatus*; part of which was the Gift of some of his Friends, and the Remainder purchased by a small Contribution from each of the Students at his Entrance on that Branch of Science. Some other Articles were touched upon, especially *History*, *natural* and *civil*, as the Students proceeded in their Course, in order to enlarge their Understandings and give them venerable Ideas of the Works and Providence of God.—A distinct View of the *Anatomy* of the human Body was given them, as

* A Collection of important Propositions, taken chiefly from Sir *Isaac Newton*, and demonstrated, independent on the rest. They relate especially, tho' not only, to *centripetal* and *centrifugal* Forces.

as it tended to promote their Veneration and Love for the great Architect of this amazing Frame, whose Wonders of providential Influence also are so apparent in its Support, Nourishment and Motion: and all concurred to render them agreeable and useful in Conversation, and to subserve their honourable Appearance in the Ministry.—A large System of *Jewish Antiquities*, which their Tutor had drawn up, was read to them in the latter Years of their Course, in order to illustrate numberless Passages in the Scriptures, which cannot be well understood without a Knowledge of them. In this Branch of Science likewise, they were referred to the best Writers upon the Subject. *Lampe's Epitome of ecclesiastical History* was the Ground-work of a Series of Lectures upon that Subject; as was *Buddæi Compendium Historiæ Philosophicæ* of Lectures on the Doctrines of the ancient Philosophers in their various Sects.

But the chief Object of their Attention and Study, during three Years of their Course, was his *System of Divinity*, in the largest Extent of the Word; including what is most material in *Pneumatology* and *Ethics*. In this *Compendium* were contained, in as few Words as Perspicuity would admit, the most material Things which had occurred to the Author's Observation, relating to the Nature and Properties of the *human Mind*, the Proof of the *Existence* and *Attributes of GOD*, the Nature
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of moral *Virtue*, the various *Branches* of it, the *Means* subservient to it, and the *Sanctions* by which its Precepts, considered as God's *natural Law*, are enforced; under which Head the natural Evidence of the *Immortality* of the Soul was largely examined. To this was added some Survey of what is, and generally has been, the *State of Virtue* in the World; from whence the Transition was easy to the Need of a *Revelation*, the Encouragement to hope for it, and the Nature of the Evidence, which might probably attend it. From hence the Work naturally proceeded to the *Evidence* produced in Proof of that Revelation, which the *Scriptures* contain. The *Genuineness*, *Credibility* and *Inspiration* of these sacred Books were then cleared up at large, and vindicated from the most considerable Objections, which *Infidels* have urged. When this Foundation was laid, the *chief Doctrines* of Scripture were drawn out into a large Detail; those relating to the *Father*, *Son* and *Spirit*, to the original and fallen *State of Man*, to the Scheme of our *Redemption by Christ*, and the Offices of the *Spirit*, as the great Agent in the Redeemer's Kingdom. The Nature of the *Covenant of Grace* was particularly stated, and the several *Precepts* and *Institutions* of the *Gospel*, with the Views which it gives us of the *concluding Scenes* of our World and of the *eternal State* beyond it. What seemed most evident on these Heads was thrown into the *Propositions*, some of which

which were *problematical*; and the chief *Controversies* relating to each were thrown into the *Scholia*; and all illustrated by a very large Collection of *References*, containing perhaps, one Lecture with another, the Substance of forty or fifty *Octavo-pages*, in which the Sentiments and Reasonings of the most considerable Authors on all these Heads, might be seen in their own Words. It was the Business of the Students to read and contract these References, in the Intervals between the Lectures; of which, only three were given in a Week, and sometimes but two. This was the *Author's* capital Work, as a *Tutor*. He had spent much Labour upon it, and was continually enriching it with his Remarks on any new Productions upon the several Subjects handled in it. This System his Pupils transcribed. It is now published; and the World will judge of its Value and Suitableness to answer the End proposed, and will observe how judiciously it was calculated to lead the Students gradually on from the Principles, to the most important and difficult Parts of *theological* Knowledge. His Heart was much set upon their diligent Application to the Study of this System; and the rather, as he thought the Study of *Divinity* was too much neglected in many Seminaries, and other Branches of Science of infinitely less Importance in themselves, especially to Persons intended for the

the Ministry, were too closely pursued.*—— Besides the Expositions in the Family above mentioned, *critical Lectures* on the new Testament were weekly delivered, which the Students were permitted and encouraged to transcribe, to lead them to the better Knowledge of the divine Oracles. These contained his Remarks on the Language, Meaning and Design of the sacred Writers, and the Interpretations and Criticisms of the most considerable Commentators. Many of these he has inserted in the *Family-expositor*.——*Polite Literature* he by no means neglected; nor will it be despised by any, but those who know not what it is: yet ‘he could not think it the one Thing needful: he thought the sacred *Scriptures* were the grand Magazine, whence the most important, and therefore by far the greatest number of, academical Lectures were to be drawn.’——In the last Year of the Course, a Set of Lectures on *Preaching* and the *pastoral Care* was given. These contained general Directions

* I am no Stranger to the Character that was given of this Work in the *Monthly Review*. But that Account of it was drawn up in so very injudicious and uncandid a Manner, and the Author of *that Article* appeared to be so utterly unacquainted with the Subject he wrote upon, that no intelligent Reader could be much influenced by it. The *Doctor's* Friends therefore thought it needless to enter into a particular Confutation of it, and chose to trust the Work to make its Way by its own Merit and the Character of its Author.

rections concerning the Method to be taken to furnish them for the work of preaching; the Character of the best practical Writers and Commentators upon the Bible; many particular Rules for the Composition of Sermons, their proper Style, the Choice and Arrangement of Thoughts, and the Delivery of them; Directions relating to public Prayer, Exposition, Catechising, the Administration of the Sacraments and pastoral Visits. To these were added many general Maxims for their Conversation and Conduct as Ministers, and a Variety of prudential Rules for their Behaviour in particular Circumstances and Connections, in which they might be placed.——While the Students were pursuing these important Studies, some Lectures were given them on *civil Law*, the *Hieroglyphics* and *Mythology* of the Ancients, the *english History*, particularly the History of *Nonconformity*, and the Principles, on which a Separation from the Church of *England* is founded. The *Tutor* principally insisted upon those laid down by Dr. *Calamy*, in his Introduction to the second Volume of his *Defence of moderate Nonconformity*; being of the same Opinion with Mr. *Locke*, who sent Dr. *Calamy* Word, that ‘ he had read his Introduction, and that while the *Protestant Dissenters* kept close to those Principles, they would sufficiently maintain their Ground, and justify their Separation from any established, national Church, if that Church should assume
‘ an

‘ an Authority to impose Things, which ought
‘ to be left *indifferent* *.’

One Day in every Week was set apart for *public Exercises*. At these Times the *Translations* and *Orations* of the *Junior-students* were read and examined. Those who had entered on the Study of *Pneumatology* and *Ethics*, produced in their turns *Theses* on the several Subjects assigned them, which were mutually opposed and defended. Those who had finished *Ethics* delivered *Homilies*, (as they were called, to distinguish them from *Sermons*) on the natural and moral Perfections of God, and the several Branches of moral Virtue; while the *Senior-students* brought *Analyses* of Scripture, the *Schemes* of Sermons, and afterwards the *Sermons* themselves, which they submitted to the Examination and Correction of their *Tutor*. In this Part of his Work he was very exact, careful and friendly; esteeming his Remarks on their Compositions more useful to young Preachers, than any general Rules of Composition, which could be offered them by those, who were themselves most eminent in the Profession. In this View, he furnished them with subordinate Thoughts and proper Scriptures for Proof or Illustration, retrenching what was superfluous and adding what was wanting.

It was his Care, thro’ the whole Course of their Studies, that his Pupils might have such a
H Variety

* *Mayo’s Fun. Serm. for Dr. Calamy, p. 26.*

Variety of Lectures weekly, as might engage and entertain their Minds without distracting them. While they were attending and studying Lectures of the greatest Importance, some of less Importance, tho' useful in themselves, were given in the Intervals. These had generally some Connection with the former, and all were adapted to make *the Man of GOD perfect, thoroughly furnished unto all good Works*. He contrived, that they should have as much to read, between each Lecture, as might keep them well-employed; allowing due Time for necessary Relaxations, and the reading of *practical Writers*. He recommended it to them and strongly insisted upon it, that they should converse with some of these daily, especially on the *Lord's Day*, in order to subserve at once the Improvement of the Christian and the Minister; and he frequently reminded them, that it argued a great Defect of *Understanding*, as well as of real *Piety*, if they were negligent herein.—He often examined what *Books they read*, besides those to which they were referred in their Lectures, and directed them to those, which were best suited to their Age, Capacities and intended Profession: And in this Respect, they enjoyed a great Privilege, as they had the use of a large and valuable *Library* consisting of several thousand Volumes: Many of them the *Doctor* had purchased himself; others were the Donation of his Friends, or their several Authors; and each Student at his Admission

Admission contributed a small Sum towards enlarging the Collection: The Student's Name was inserted in the Book or Books purchased with his Contribution, and it was considered as his Gift. To this Library the Students had Access at all Times, under some prudent Regulations as to the Time of keeping the Books. The *Tutor* was sensible that a well-furnished Library would be a Snare, rather than a Benefit, to a Student, except he had the Advice of a more experienced Friend in the Choice of those he should read; as he might throw-away his Time in those, which were of little Importance, or anticipate the Perusal of others, which might more properly be reserved to some future Time. To prevent this, he sometimes gave his Pupils *Lectures on the Books* in the Library; going over the several Shelves in order; informing them of the Character of each Book and its Author, if known; at what Period of their Course, and with what special Views particular Books should be read; and which of them it was desirable they should be most familiarly acquainted and furnished with, when they settled in the World. His Pupils took Hints of these Lectures, which at once displayed the surprizing Extent of his Reading and Knowledge, and were in many Respects very useful to them.

The *Doctor's Manner of Lecturing* was well adapted to engage the Attention and Love of his Pupils, and promote their diligent Study

of the Lectures. When the *Class* was assembled, he examined them in the last Lecture; whether they understood his Reasoning; what the *Authors* referred to, said upon the Subject; whether he had given them a just View of their Sentiments, Arguments and Objections, or omitted any that were important? He expected from them an Account of the Reasoning, Demonstrations, Scriptures, or Facts contained in the *Lecture* and *References*. He allowed and encouraged them to propose any Objections, which might arise in their own Minds, or which they met with in the Authors referred to, of which they did not think there was a sufficient Solution in the Lecture: Or to mention any *Texts* that were misapplied, or from which particular Consequences might not be fairly drawn; and to propose others, which either confirmed or contradicted what he advanced: And if at any Time their Objections were petulant or impertinent, he patiently heard and mildly answered them. He was solicitous, that they should thoroughly understand his Lectures, and what he said for the Illustration of them: If he observed any of them inattentive, or thought they did not sufficiently understand what he was saying, he would ask them what he had said, that he might keep up their Attention and know whether he expressed himself clearly. He put on no magisterial Airs, never intimidated nor discouraged them, but always addressed

addressed them with the Freedom and Tenderness of a *Father*. He never expected nor desired, that they should blindly follow his Sentiments, but permitted and encouraged them to *judge for themselves*. To assist them herein, he laid before them what he apprehended to be the Truth with all Perspicuity, and impartially stated all Objections to it. He never concealed the Difficulties, which affected any Question, but referred them to Writers on both Sides, without hiding any from their Inspection. He frequently and warmly urged them, not to take their System of Divinity from any *Man* or *Body of Men*, but from the Word of God. The BIBLE was always referred and appealed to, upon every Point in Question, to which it could be supposed to give any Light. Of his Honesty and Candour in this respect, the World has had a sufficient Proof in his *Theological Lectures*.—He resolutely checked any Appearances of *Bigotry* and *Uncharitableness*; and endeavoured to cure them, by shewing the guilty Persons the weakness of their Understandings, and what might be said in Defence of those Principles, which they disliked; reminding them at the same Time of the great Learning and excellent Character of many who espoused them. He much discouraged a haughty Way of thinking and speaking; ‘ especially when it discovered itself in a petulant Inclination to employ their Talents at *Satire*, in ridiculing

‘ the Infirmities of plain, serious Christians,
‘ or the Labours of those Ministers, who are
‘ willing to condescend to the meanest Capa-
‘ cities, that they may be *wise to win Souls.*’

It was his great Aim to give them *just and sublime Views* of the Ministry, for which they were preparing, and lead them to direct all their Studies so as to increase their Furniture and Qualifications for it. To this End he endeavoured ‘ to possess them with a deep Sense
‘ of the Importance of the *Gospel-scheme* for
‘ the Recovery of Man from the Ruins of the
‘ Apostacy, and his Restoration to God and
‘ Happiness, by a *Mediator*; to shew them
‘ that this was the great End of the divine
‘ Counsels and Dispensations; to point out
‘ what *Christ* and his Apostles did to pro-
‘ mote it; to display before them those gene-
‘ rous Emotions of Soul, which still live and
‘ breathe in the new Testament: And then,
‘ when their Minds were warmed with such a
‘ Survey, to apply to them, as Persons de-
‘ signed by Providence to engage in the same
‘ Work, to support and carry on the same Inte-
‘ rest, who therefore must be actuated by the
‘ same Views and imbibe the same Spirit.
‘ He thought such as these the most important
‘ Lectures a *Tutor* could read; tending to fill
‘ the Minds of his Pupils with noble and
‘ elevated Views, and to convince them, that
‘ the Salvation of *one Soul* was of infinitely
‘ greater Importance, than charming a thou-
‘ sand

‘ fand splendid Affemblies with the moft ele-
‘ gant Difcourfes that ever were delivered.
‘ He thought fuch a Zeal and Tendernefs
‘ would arife from thefe Views, as would
‘ form a Minifter to a popular Address, abun-
‘ dantly fooner and more happily, than the
‘ moft judicious Rules which it is poffible to
‘ lay down.* — He frequently inculcated
upon them the Neceffity of *preaching Chrift*,
if they defired to fave Souls; of dwelling
much upon the Peculiarities of the Gofpel-
fcheme, and the Doctrines of Chrift and the
Spirit; of confidering *their own* Concern in
them, and endeavouring to feel their Energy
on their own Spirits, that they might appear
to their Hearers as giving Vent to the Fulnefs
of their Hearts on its darling Subjects.

He was defirous that his Pupils fhould be
experimental Preachers, and have thofe pecu-
liar Advantages, which nothing but an Ac-
quaintance with Cafes, and an Obfervation of
Facts can give: That they fhould be well
acquainted with the various *Exercifes of the*
Soul, relating to its eternal Concerns, by read-
ing the beft Writers upon the Subject, and
carefully obferving the Workings of their own
Hearts. He recommended it to them, fre-
quently to handle thefe Subjects with Serious-
nefs and Tendernefs, which would increafe a
People’s Efteem for them and their Labours;
encourage them to be free in communicating
the

H 4

* Sermons and Tracts. Vol. II. p. 288.

the State of their Souls, and contribute to edify and comfort their pious Hearers. To qualify them for this Part of their Work, he not only gave them the best Directions, but often took them with him, if the Circumstances of the Case and the Family rendered it proper, when he went to baptize Children, to visit Persons under awakenings of Conscience, religious Impressions or spiritual Distress; or those that were sick and dying; that they might see his Manner of conversing and praying with them, and have their own Hearts improved by such affecting Scenes. With the same View he introduced them to the Acquaintance of some serious Persons of his Congregation. He thought a Knowledge of their hidden Worth and Acquaintance with Religion, and hearing their Observations concerning the Temper, Character and Labours of deceased Ministers, would improve the Minds of his *Pupils*, and increase their Esteem for the Populace in general. He imagined that from their Remarks on Books and Sermons, and their Account of the various Exercises of their own Minds, where politer Persons are generally more reserved, they might learn how to address to those of a low Education, and be formed to an experimental Strain of Preaching. It was his frequent Caution, that they should not despise the *common People*, nor think Condescension to them, to be mean and unworthy of a Scholar; that they should not

not refuse Settlements, where they might be useful, because there were few wealthy, judicious and polite in the Congregation: It was his Advice, that in such Situations, they should endeavour to improve the Understandings of their Hearers and make Company of them; assuring them, from his own Observation and Experience, that they would find plain serious Christians some of their most steady, affectionate Friends, and their greatest Joy. He exhorted them to study the *Temper* of their People, that they might, so far as they could with Conscience and Honour, render themselves agreeable to them in their Ministrations and Converse. Thus they might hope gradually to bring them off their Attachment to particular *Phrases* and *Modes*, prevent Differences, and so far secure their Affections, that they would not be disposed to differ with, or complain of, a Minister, who shewed himself moderate and condescending, and at the same time applied himself diligently to his great Work, tho' their Sentiments and his should in some Respects disagree.—That they might be qualified to appear with Esteem and Honour in the World, and preside over politer Societies with Acceptance, he not only led them thro' a Course of *polite Literature*; but endeavoured to form them to an agreeable Behaviour and Address; maintaining the strictest Decorum in his own Family, and animadverting upon every Trespas of it. To this End likewise,

likewise, he observed their Way of Speaking, instructed them in the proper Manner of *Pronunciation*, and laboured to prevent their contracting any unnatural Tone or Gesture: And while he was cautioning them upon this Head, he had the Humility to warn them, not to imitate *himself* in an Error of this Kind, which he was sensible of, but could not entirely correct. To assist them herein, they often read to him, and he was desirous that they should sometimes preach before him, that he might put them into a Method of correcting what was improper in their Manner, before it was formed into a Habit.

Another Method taken to render them able Ministers of the new Testament was this; The *Senior-students* for the Ministry, before they began to preach, used, on the *Lord's Day-evenings*, to visit the neighbouring Villages, and hold *private Meetings* for religious Worship in some licensed Houses there. Two of them generally went together: A serious Sermon on some uncontroverted and important Subject of Religion was repeated, and one of them prayed before and the other after it, with proper Intervals of singing. This Custom was very useful, both in exercising the Gifts of the Students, giving them a proper Degree of Courage, when they appeared in public Assemblies; abating the Prejudices some have entertained against the Way of Worship amongst *Dissenters*, spreading the Knowledge
of

of divine Things, and instructing and comforting some, whose Circumstances prevented their attending, where they would have chosen to spend the Sabbath. When the Assembly was dismissed, a few serious People would often stay, and spend some time in religious Discourse with the Persons who had been officiating. In such *Schools* as these they learned, what no *academical Lectures* alone could have taught them with equal Advantage.

It was an Instance of the *Doctor's* great Concern for his Pupils' Improvement, that, as often as his other Business would permit, he allowed them *Access to him* in his own Study; to ask his Advice in any Part of their Studies, to mention to him any Difficulties, which they met with in their private reading, or the Lectures, and which they did not chuse to propose in the *Lecture-room*. He encouraged them to ask his Opinion of any *Texts* of Scripture, they did not understand; and he explained them and directed them to particular Commentators, who threw Light upon them. — He was solicitous to improve all those Moments, which he spent with them, for their Advantage. He therefore used frequently at Meals to enquire of them, in order, what they had been reading, or what *Texts* they had, according to his general Direction, chosen for the Subject of that Day's pious Meditation; and would make such Reflections upon

upon them, as might be serviceable to them all as Students and Christians.—From these Particulars it appears, what Pains he took that they might be qualified for Usefulness in the Ministry, or other Stations, for which they were intended.—He sometimes expressed his Fears, lest some of his Pupils, who were intended for *Trade*, should be so fond of Books and Studies, as to neglect a proper Application to it; he gave them many friendly Cautions upon this Head, and often suggested to them important Maxims, by attending to which, they might carry on their Business with Honour and Success, and at the same Time improve in a moral and religious Character*.

But

* As more of the young Persons intended for *Trade* enjoy an *academical* Education now, than formerly, it may be useful to such to read some Advices, which, in the Year 1726, he wrote to a young Man, who had a Taste for reading and learning, and was entering into a Merchant's Compting-house, after he had left the Academy. ' You
' urge me to send you some Directions about the Manage-
' ment of your Studies. I may hereafter give you some
' Hints upon the several Subjects, which I suppose you
' would be inclinable to touch upon. I may open to you
' a *Magician's Palace*, which I myself have as yet taken
' but a transient Survey of, without visiting each of its
' Apartments to examine the Curiosities contained there.
' But when I consider how rich the Furniture is, and how
' exquisite a Relish you have for the Entertainment which
' it contains, methinks I am afraid you should grow too
' fond of it. The Business therefore of this Letter shall
' be

But his main Care, and what he apprehended essential to their Usefulness, was, that they might be *pious and holy Men*. With this View the strictest Regard was paid to their

moral
‘ be, to intreat you to endeavour to bring your Studies
‘ under such Regulations, that they may not be injurious
‘ to *Health, or Trade, or Devotion*.—As your Constitu-
‘ tion is not very athletic, if you should bear hard upon it
‘ by too close an Attention to Books or Thought, the
‘ Consequence would probably be, that, as soon as you had
‘ begun to adjust your Ideas and fix your Schemes for the
‘ future Employment of Life, you would find yourself in-
‘ capable of prosecuting them, and may languish away the
‘ Remainder of your Days in Absence from your Study,
‘ when a small Acquaintance with it hath made you sensible
‘ of its Charms, and perhaps allured you to expect a great
‘ Deal more Satisfaction in it, than you would ever in
‘ fact have found. How-ever, you would regret the Loss
‘ in Proportion to the Expectation you had formed, whe-
‘ ther regular or extravagant. I may add, that by impair-
‘ ing your Health, you would become in a great Measure
‘ unfit for that Sphere of Life, in which Providence hath
‘ placed you.—Let us remember, my dear and prudent
‘ Friend, that we are to place our Point of Life, not in
‘ an Attempt to know and to do every Thing, which will
‘ certainly be as unsuccessful, as it is extravagant; but in
‘ a Care to do that *well*, which Providence hath assigned
‘ us, as our peculiar Business. As I am a *Minister*, I
‘ could not answer it to God or my own Conscience, if I
‘ were to spend a great Deal of Time in studying the
‘ Depths of the *Law*, or in the more entertaining, tho’
‘ less useful, Pursuit of the nicest Criticisms of *classical*
‘ Writers. I would not be entirely a Stranger to these;
‘ but these or twenty others, which I would just look into,
‘ would

moral Character, and their Behaviour out of the Hours of Study and Lecture was narrowly inspected. Enquiry was made both of them and

“ would each of them alone, or indeed any single Branch
“ of them, be the Employment of a much longer Life,
“ than I can imagine that Providence hath assigned to me.
“ Should I suffer my *few Sheep in the Wilderness* to go on
“ in Ignorance of their Bibles and a stupid Neglect of their
“ eternal Salvation, while I am *too busy* to endeavour to
“ reclaim them, GOD would call it but *laborious Idleness*,
“ and I must give up my Account with great Confusion.
“ The Thought with a very little Variation may be ap-
“ plied to you. It is in the Capacity of a *Tradesman*, that
“ you are to serve your Family and Country, and in that,
“ your GOD. Therefore, tho’ I would not have so fine
“ a Genius entirely discouraged from entertaining itself
“ with the refined Pleasures of a Student; yet it would
“ be Imprudence to yourself, and an Injury to the World,
“ to spend so much Time in your Closet, as to neglect your
“ Warehouse; and to be so much taken up with Volumes
“ of Philosophy or History, Poetry or even Divinity, as to
“ forget to look into your Books of Accounts.—Above
“ all, Sir, let it be your constant Concern, that Study may
“ not interfere with *Devotion*, nor engross that valuable
“ Time, which should be consecrated to the immediate
“ Service of your GOD. He is the Father of our Spirits,
“ and it is upon his sacred Influences that they depend for
“ Improvement in Knowledge as well as in Holiness. If
“ we are abandoned by him, our Genius will flag and all
“ our Thoughts become languid and confused. It will be
“ in vain that we seek the Assistance of Books; for, when
“ he ceaseth to act by them, the most sprightly Writers
“ will appear dull; the most perspicuous, obscure; and the
“ most

and his Friends in the Town, what Houses they frequented and what Company they kept. No Student was permitted to be from home after

‘ most judicious, trifling. Whereas if we maintain a con-
‘ tinued Regard to him, in the constant Exercises of lively
‘ *Devotion*, we shall enjoy his Assistance and Blessing in
‘ our Studies; and then our profiting will quickly appear
‘ to ourselves and others; the most difficult Task will be
‘ easy, and we shall dispatch more in an Hour, than we
‘ could otherwise have done in a Day.—But, which is
‘ still more desirable, when we are conversing with God,
‘ we are preparing for that World of Light, where our
‘ Capacities will be most gloriously improved; where we
‘ shall be surrounded with the wisest and best Company,
‘ who will be daily opening new Scenes of Knowledge;
‘ and where GOD will reveal Objects by another Kind of
‘ Influence upon our Spirits, than that which we have yet
‘ known in our brightest or serenest Moments. Let us be
‘ constant and zealous in the Service of GOD, and we
‘ shall be excellent Scholars *ten thousand Years* hence;
‘ while those, who have made the greatest Improvements
‘ in human Knowledge, yet have lived in neglect of GOD
‘ and Religion, are forgotten upon Earth and consigned
‘ over to the Gloom of everlasting Darkness. Let us re-
‘ member, that by every Hour which we take from GOD
‘ to give to our Books, we forfeit some Degree of future
‘ Happiness, which might have been the Reward of that
‘ Hour, had we spent it aright: and when we consider
‘ that Knowledge is a Part of the Happiness of Heaven,
‘ we shall certainly find, that, upon the whole, we lose a
‘ great Deal more Knowledge, than we get, by such sacri-
‘ legious Encroachment; even tho’ our Studies should
‘ succeed more prosperously, than we have Reason to
‘ expect they will.’

after *Ten o' Clock* at Night, under the Penalty of a considerable Forfeiture. When he found any Thing irregular in their Behaviour, or thought they were entering into Temptation, he *privately* admonished them in the most serious, affectionate Manner; and, to enforce the Admonition, prayed with and for them. If these private Admonitions had not the desired Effect, the Offender was admonished before the *whole Society* at Family-worship; and if this proved ineffectual, he was publicly *expelled* the Society. On one such Occasion I find him thus writing; ‘ A very melancholy
‘ Scene opened this Day. We had some time
‘ spent in Fasting and Prayer, on Account of
‘ an unhappy Youth, whose Folly and Wicked-
‘ nefs hath obliged me to dismiss him. I pro-
‘ nounced the solemn Sentence of *Expulsion*
‘ upon him, before the whole Academy. I
‘ thank GOD, I was carried thro’ this sad
‘ Work with Spirit; yet greatly afflicted to
‘ see all, that I had endeavoured to do for his
‘ Good, thrown away upon him. I had an
‘ Opportunity of seeing in him the Treachery
‘ of the human Heart, the Necessity of keep-
‘ ing near to GOD, and the Tendency of bad
‘ Practices to debauch the Principles. GOD
‘ has exercised me in this Instance with great
‘ Trouble and Disappointment: but *the Dis-*
‘ *ciple is not above his Master*. Lord, may I ap-
‘ prove my Sincerity and Zeal in thy Sight, tho’
‘ it should be in every Instance unsuccessful!
‘ Let

‘ Let me but hear thee saying, *Well-done, good*
‘ *and faithful Servant!* and none can hinder
‘ my Joy.’ But it pleased GOD so to succeed
his pious Care, that there were very few In-
stances, in which he was obliged to have Re-
course to so painful an Expedient, to secure
the Honour of his Family and the Safety of
his other Pupils.

But he could not be satisfied with their ex-
ternal regular Behaviour, except he saw in
them the genuine Evidences of *real Religion*.
He thought no one ought to be encouraged
to undertake the christian Ministry, who was
not a *pious Man*: Therefore he advised some
of his Pupils, of whose real Character he was
doubtful, to apply themselves to *secular* Business;
while he grieved that any, who had this best
Qualification for ministerial Usefulness, should
decline it. He often inculcated upon them the
absolute Necessity of a Heart thoroughly en-
gaged for GOD and Holiness, in order to pur-
sue their Work with Comfort, Acceptance and
Success *. ‘ It is my Heart’s Desire and Pray-
‘ er to GOD, *saieth he*, that not one may go out
‘ from me without an Understanding enlight-
‘ ened from above, a Heart sanctified by divine
‘ Grace, quickened and warmed with Love to
‘ a well-known *Jesus*, and tenderly concerned
‘ for the Salvation of perishing Souls. What
‘ are all our Studies, Labours and Pursuits to
‘ this?’ For this Purpose he endeavoured to
I bring

* See his Theological Lectures, Introd. *ad fin.*

bring them early into *Communion* with the Church under his Care, if they had not been admitted elsewhere; that they might renew their *baptismal* Engagements, and publickly avow their Resolution to be the Lord's. He took Pains to prepare them for an intelligent devout Approach to the *Lord's Supper*, and often reminded them of their consequent Privileges and Engagements.—In Order to preserve and increase vital Religion in their Hearts, all common Lectures were omitted on the *Saturday*, preceding the *Lord's Day* on which the Sacrament was administered; and the greatest Part of that Day was spent in *devotional Exercises*. All the Pupils assembled in the Lecture-room; he prayed with them, and then delivered a *devotional Lecture*, or a Discourse particularly suited to their Circumstances; concerning the Nature, Duties, Difficulties, Encouragements or Rewards of the Ministry, the Nature of christian Communion, their Obligations to Diligence, Prayer, Watchfulness, brotherly Love; or such other Topics as were most proper for such an Assembly. His Discourse on *the Evil and Danger of neglecting the Souls of Men*, was delivered on one of these Occasions. After this Lecture was finished, and singing, he concluded with Prayer. Never did his Heart appear more strongly affected, and devoutly raised, than at these Seasons. He considered of how much Importance to the present and eternal Interest of

of thousands, the Temper and Behaviour of so many young Men, intended for the Ministry, was. His Heart overflowed with Benevolence, and he appeared like an affectionate Father addressing his Children, and commending them and their Concerns to the Favour of Heaven. Many of his *Pupils* have acknowledged, that they reaped more Advantage by these Lectures, than all the other Methods used to promote their Improvement. The latter Part of the Day was spent by the *Pupils* themselves in religious Exercises, agreeable to a Plan which they had laid down, with their *Tutor's* Approbation and Encouragement.—The *Lord's Day* was most strictly and religiously observed in his Family: And after the public and domestic Services of it, he often took them separately into his Study; conversed with them concerning the State of Religion in their Souls, and gave them suitable Advice.

He endeavoured to behave to them in such a Manner, as to *gain their Affections* and engage them to open their Hearts to him without Reserve. He often reminded them, how much his own Comfort and Happiness depended upon their good Behaviour, Diligence in their Studies, and Improvements in Knowledge and Piety. When, in the Year 1736, the *two Colleges* of the University of *Aberdeen* in *Scotland*, had concurred in conferring upon him the Degree of *Doctor in Divinity*, his *Pupils* thought it a proper Piece of Respect to

congratulate him, in a Body, upon the Occasion. He thanked them for their Compliment, and told them, that ‘ their Learning, ‘ Piety and Zeal would be more his Honour ‘ and give him ten thousand times more Pleasure, than his *Degree*, or any other Token ‘ of public Esteem.’——He heard their Discourses and Prayers with great Candor, passed over little Imperfections, which he thought growing Years and Experience would rectify, and encouraged them by commending what was good and pertinent. When he thought it his Duty to hint to them their Defects, he did it privately and in the most soft and friendly Manner. None but a pious benevolent Mind can conceive the Pleasure it gave him, to hear some of the first Sermons of his *Pupils*, who set out with good Qualifications and right Views. Concerning one of them he thus writes, in some private Memorandums he kept of the State of his own Soul; ‘ This Day ‘ Mr. ——— preached one of the best Sermons I ever heard, concerning the *Happiness of the Children of GOD*. I had preached ‘ one on the Subject some time before; but ‘ when I considered how much superior his ‘ was to mine, it shamed and humbled me; ‘ yet, I bless God, it did not grieve me. If ‘ any Stirrings of Envy moved, they were immediately suppressed; and, as soon as I came ‘ home, I solemnly returned my Acknowledgments to God, for having raised up such a ‘ Minister

‘ *Minister* to his Church, and honoured me
‘ with his Education. I recommended him
‘ to the divine Blessing with the tenderest Af-
‘ fection; leaving myself in the Hand of God;
‘ acquiescing in the Thought of being eclipsed,
‘ of being neglected, if he shall so ap-
‘ point; at the same Time adoring him, that,
‘ with Capacities inferior to a Multitude of
‘ others, I have been providentially led into
‘ Services superior to many of those, in Com-
‘ parison with whom, my Knowledge and
‘ Learning is but that of a Child.’—He
was tenderly careful of his Pupils, when they
were sick; and when some of them, who
seemed qualifying for eminent Usefulness, died,
he felt for them and wept over them, as a
Father for his Child: He endeavoured, from
such Events, to excite superior Diligence and
Piety in their surviving Brethren, and wrote
many excellent Letters of Advice and Conso-
lation to the mourning Parents and Friends of
the deceased.

After this Account of his Behaviour to his
Pupils, and Concern for their Usefulness and
Happiness, the *Reader*, who knows any thing
of human Nature and the attractive Influence
of Love, will not wonder to be told, that
they, in general, revered and loved him as
a Father; and that his paternal Advices and
Entreaties weighed more with them, than the
Commands of rigid Authority, or the Argu-
ments of a cooler Mind, where the Affection

of the Heart was not felt, or not tenderly expressed. They were most of them his Honour and Joy. His principal Defect in this Capacity was, that he had not sufficient Resolution of Temper to govern some untractable Youths, who would not be won-upon by mild and gentle Addresses: And he was sometimes deceived by the Appearance of Humiliation and Penitence, and fair Promises of a more orderly Behaviour. The natural Softness and Gentleness of his Temper made it painful to him to censure and reprove: Upon every important Occasion indeed, he resolutely submitted to this disagreeable Task, and performed it in a Manner most likely to be effectual; yet in lesser Instances, where he thought the Character and Improvement of his *Pupils* not so much concerned, he was, perhaps, too easy in admitting Excuses, and not strict enough in exacting an Observance of his established Laws. This, as we shall hereafter observe, he perceived and acknowledged to be an Error.—He found it a great Inconvenience, and the Source of some Disorders in his Family, to have young *Gentlemen* of great Fortunes, intended for no particular Profession, and young Men intended for the *Ministry*, as Students together. It was difficult to establish general Laws, which would not bear hard upon one or the other. Some of those who had large Allowances from their Parents or Guardians, were sometimes a Snare to

to the other Students, especially the *Divinity-students*, whose Allowance was generally small; tho' it is but Justice to add, that many of the former behaved in the most unexceptionable Manner. He often expressed his Wish, that different Places of Education could be provided for Persons intended for the Ministry and those for other Professions; as he thought it would be a better Security for the religious Character of the former; and some Indulgences might be allowed to the others, especially those of Rank and Fortune, that were not proper for Divinity-students, as few of them were likely ever to be in affluent Circumstances. But whatever their Rank and Circumstances were, he treated them with equal Regard; they were alike subject to the Discipline and religious Orders of his Family.—When any of his Pupils, who had behaved well, left his Academy, he parted with them with great Regret, and by fervent Prayer, commended them, in their future Concerns and Connections, to the Blessing of God. It was usual, when some of them entered on the Ministry together, and also when they were removing to their respective Stations, to have some time spent in *public* Prayer, to recommend them to the Grace of God, and engage his Blessing on their Studies and Labours. The *Elders* of his Church, together with himself and his *Assistant*, conducted these religious Exercises; and sometimes he had the Concurrence of his

Brethren in the Neighbourhood. He interested himself in their comfortable Settlements, corresponded with many of them, and was ready to advise any of them in Cases of Difficulty, in which they desired his Assistance. He employed his Interest with his Friends for their Benefit, and was glad to serve them in their temporal, spiritual or ministerial Concerns. When they had an Opportunity of visiting him at *Northampton*, his House and his Heart were always open for their Reception: He desired them to consider it as a *Father's* House, and he treated them there, as a good Father would a beloved Child, who came from a Distance to visit him. He had the Pleasure to see many of them unanimously and affectionately chosen by large Congregations as their Pastors; amongst whom they laboured with great Acceptance and Success. Since his Decease, *Three* of them have been chosen to preside over *Seminaries* of this Kind, and are widely diffusing the Benefits they received from his Instructions and Example.

So great was his Reputation as a *Tutor*, that the Number of his Pupils was large; *communibus annis, thirty four*, and generally increasing. He had sustained this Office about *twenty two* Years, and during that Time had about *two hundred* young Men under his Care; of whom, *one hundred and twenty*, as far as I can learn, entered upon the Ministry, and several intended for it died, while under his Instructions

tions. He had several Pupils from *Scotland* and *Holland*. One Person, that was intended for the Ministry in the *Church of England*, chose to spend a Year or two under his Instructions, before he went to the University; others, whose Parents were of that Church, were placed in his Family, and they were readily admitted as Pupils and allowed to attend the *established* Worship; for the Constitution of his Academy was perfectly *catholic*. Some young Divines from *Scotland*, who had studied and taken the usual Degrees, in the *Universities* there, and had began to preach, came to attend his Divinity-lectures, and receive his Instructions, before they settled with *Parishes* in their native Country. During their Residence with him, they preached occasionally in the dissenting Congregations in that Town and Neighbourhood, and two of them were *ordained* there.

When he had published some Hints of his Method of Education, in his short Memoirs of Mr. *Steffe's* Life, he received Letters from some eminent Divines of *the Church of England*, expressing their high Approbation of his Plan, as affording Students, intended for the Ministry, superior Advantages for appearing with Honour in the ministerial Character, than were enjoyed in some more public Seminaries.

Before I conclude this *Chapter*, it may be proper to observe, that the Account here given of the *Doctor's* Lectures and Plan of Education

tion is taken from what they were between *twenty* and *thirty* Years ago. He might, in some Circumstances, change his Method afterwards; but I believe in no material Point. I mention this, lest any, who have been under his Care since that Period, should perceive that my Account does not exactly correspond with their Knowledge of his Academy, while they belonged to it.

Thus have I endeavoured to give some Idea of the Manner in which this excellent Person filled up this difficult and honourable Station; and I am persuaded the pious *Reader* will, from this Survey, be inclined to join with me in acknowledging the Wisdom and Goodness of Providence, which gradually prepared him for, and, by the several Steps already pointed out, led him into, so large a Sphere of Usefulness. May the same divine Hand, that so richly endowed him with those Gifts, which qualified him for this important Service, raise up, thro' every succeeding Period of the Church, *others*, who may discover a like Spirit; and who may be honoured as the Instruments of forming the Minds of their *younger Brethren*, and, by this means, of transmitting the Knowledge and Power of Religion thro' the most distant Ages!

CHAP.



C H A P. VII.

*Some Account of Dr. DODDRIDGE's Genius,
Learning and Writings.*

ALTHOUGH I am chiefly solicitous, in this Work, to represent Dr. Doddridge under the Character of a *Christian* and a *Minister*, as an Example worthy the Imitation of others; yet I cannot, without great Injustice, pass over in Silence his Character as a *Man of Genius* and a *Scholar*. Nor will this View of him be foreign to my main Design; as it will tend, in the Opinion of Many, to set his other Qualities in a more striking Light; and will prove, if indeed it needs any Proof, that very high Attainments in Piety and Devotion are no way inconsistent with great Eminency in Learning and Knowledge.

The *Doctor* was possessed, in a very high Degree, of two Qualities, which are rarely united, *viz.* a *natural Activity* and Ardour of Mind, joined to *invincible Resolution* and Perseverance. The one led him to form an Acquaintance with the various Branches of Science; while the other secured him from the Evils

Evils attending a boundless Curiosity, and kept him steady to those Pursuits, which he thought deserved his principal Attention. His uncommon Application, even with moderate Abilities, would have enabled him to lay up a large Stock of Knowledge: It is no wonder therefore, that, when it was joined with great natural *Quickness of Apprehension* and *Strength of Memory*, it should enable him to make distinguished Advances in the several Parts of useful Learning. — His *Acquaintance with Books* was very extensive. There were few of any Importance on the general Subjects of Literature, which he had not read with Attention; and he could both retain and easily recollect, what was most remarkable in them. As he cautioned his *Pupils* against that indolent and superficial Way of Reading, which many Students fall into, so he took Care that his own Example should enforce his Precepts. His usual Method was, to read with a Pen in his Hand, and to mark in the *Margin* particular Passages, which struck him. Besides which, he often took down Hints of what was most important, or made References to them, in a *blank Leaf* of the Book, adding his own Reflections on the Author's Sentiments. Thus he could easily turn to particular Passages, and enriched his Lectures with References to what was most curious and valuable in the Course of his reading. — But he was not one of those who content themselves with
treas-

treasuring up *other Men's* Thoughts. He knew, and often reminded his Pupils, that the true End of Reading is only to furnish the Mind with *Materials* to exercise its own Powers; and few Men knew better, how to make use of the Knowledge they had gained, and apply it to the most valuable Purposes. His Mind was indeed a rich Treasury, out of which he could, on every proper Occasion, produce a Variety of the most important Instruction. This qualified him for lecturing to his Pupils in those several Branches of Science, of which his Course consisted; it enriched his public Writings, and rendered his private Conversation highly instructive and entertaining.

In the younger Part of Life he took Pains to cultivate a Taste for *polite Literature*, which produced a remarkable Ease and Elegance in his Letters; and the Marks of it appear in all his Writings. And, considering the natural Warmth of his Imagination, which must have rendered these Kind of Studies peculiarly pleasing to him, it was a great Instance of his Resolution and Self-denial, that he did not suffer them to ingross a disproportionate Share of his Time and Attention, but made them subservient to the more serious and important Ends he had in View.—With Regard to the *learned Languages*, tho' he could not be called a profound *Linguist*, he was sufficiently acquainted with them to read the most valuable Pieces of *Antiquity* with Taste and

and Pleasure, and to enter into the Spirit of the *sacred Writings*. Of this, the World has had a Proof in his Paraphrase and Notes on the *new Testament*, in which he has often illustrated the Force and Beauty of the *original* with great Judgment and in the true Spirit of *Criticism*. He had also nearly compleated a new Translation of the *minor Prophets*, in which he has shewn his critical Knowledge of the *Hebrew Language*.——Tho' he seemed formed by Nature for cultivating the more polite, rather than the abstruser, Parts of Science, yet he was no Stranger to *Mathematical and Philosophical Studies*. He thought it inconsistent with his principal Business to devote any considerable Part of his Time to them; yet it appeared from some Essays, which he drew up for the Use of his Pupils*, that he could easily have pursued these Researches to a much greater Length.——He was well acquainted with *ancient History*, both *civil* and *ecclesiastical*; but he did not content himself with storing-up a Number of Facts in his Memory, but made such Observations and Reflections upon them, as tended either to increase his Acquaintance with human Nature, to exemplify the Interpositions of Providence, or to explain and illustrate the sacred History.

But

* In this Number was a Treatise of *Algebra*, in which the Rules both of numeral and universal *Arithmetic* were demonstrated with great Conciseness and Clearness.

But his favourite Study, and that in which his chief Excellency lay, was *Divinity*, as taken in its largest Sense. What ever could tend to strengthen the *Evidences of natural or revealed Religion*, to assist our Conceptions of the *divine Nature*, or enable us more perfectly to understand the Discoveries, which *Revelation* has made, he thought deserved the most serious and attentive Regard. Tho' he made himself familiarly acquainted with what others had written upon these Subjects, he was not guided implicitly by their Authority; but *thought for himself*, with that Freedom, which became a *Philosopher* and a *Christian*. There were perhaps few Men, who had more carefully studied the different *Systems* of Divinity, and could point out, with more Judgment and Accuracy, the Defects of each. This appears from his *Lectures*, published since his Death; a Work, which is, of itself, a sufficient Proof of the Extent of his Learning and the Soundness of his Judgment, and of which some Account has been already given. He was not one of those, who affect to treat the Labours of wise and learned Men, who have gone before them, with Contempt, but was always ready to receive whatever Light they could afford him; yet in forming his Opinion on all Matters of mere Revelation, he took *the Scriptures* for his Guide, and, without any Regard to human Systems, endeavoured to find out the several Truths they contained. As he
was

was no Slave to the Authority of others, so he did not affect to distinguish himself by any of those *Peculiarities* of Opinion, which learned Men are often fond of, and which in most Instances are rather ingenious than solid. He chose to represent the Doctrines of the *new Testament* in the same Simplicity, in which he found them expressed by the sacred Writers themselves: And of this the *Reader* may judge for himself by his Writings, already referred to.—There was no Subject, which he had laboured with more Care, and in which he was a greater Master, than the *Evidences of Revelation*. The View he has given of them in his *Lectures*, is perhaps the most compleat and methodical of any extant. He had read with Attention the most celebrated Pieces on the Side of *Infidelity*, and has comprised, in this Work, a concise View of their principal Arguments, with the proper Answers to them. As he had himself the fullest Conviction, upon the most mature and impartial Examination, of the Truth of the Gospel, and the Weakness of all the Attempts, which its Adversaries have made to subvert it; so, he could represent his own Views in so forcible a Light, as was calculated to produce the same Conviction in the Minds of others.

Upon the whole; it may, I think, with great Justice be said of Dr. *Doddridge*, that, tho' others might exceed him in their Acquaintance with *Antiquity* or their Skill in the
Lan-

Languages, yet in the *Extent* of his Learning, and the *Variety* of useful and important Knowledge he had acquired, he was surpassed by few.

As he had taken so much Pains to furnish and adorn his own Mind with the most valuable Knowledge, he was no less happy in his *Talent of communicating* it to others. He was remarkable for his *Command of Language*, and could express himself with Ease and Propriety on every Occasion. In his younger Years he studied the *English Language* with great Care, and had formed his Style upon the best Models. It was remarkably polite and copious, tho' perhaps, in his later Writings, rather too diffuse. He excelled in the Warm and Pathetic; and there are in his practical Works, many Instances of *true Oratory*, and the most animated moving Address. He was well acquainted with all the Graces of elegant Composition; but he willingly sacrificed a Part of that Reputation he might have gained as a *fine Writer*, to the more valuable Consideration of promoting the Interests of Piety and Virtue; and often studiously avoided those Ornaments of Style, which, tho' easy and natural to him, would have rendered his Works less useful to plainer Christians. As his own Ideas on every Subject he had studied, were clear and distinct, so his Method of *ranging his Thoughts*, when he had Occasion to express them in writing, was remarkably just and natural. Perhaps we

have few Discourses in our Language, where the *Divisions* are made with greater Accuracy, and the Thoughts more strictly proper to the Subject, than those which he delivered in his usual Course of Preaching.

Such then were the intellectual Endowments with which he was honoured, and the valuable Acquisitions he had made. They justly entitled him to a considerable Rank in the *learned* World; but, great as they were, it may with the strictest Truth be said, that he valued them chiefly, as they made him more capable of *serving the Interest of Religion*, and contributing to the Happiness of Mankind; to which great Ends he had consecrated all his Time and all his Talents. He considered himself as a Minister of *Christ*, and therefore thought it to be his principal Business to *save Souls*. But he had Scope for exerting all his Abilities in his Office as a *Tutor*, and opening to his *Pupils* his ample Stores of Literature. By enriching them, he was enriching thousands in different Parts of the Kingdom, and making his Learning more extensively useful, than it probably would have been, had he published ingenious and learned Treatises, on speculative or not very interesting Subjects.

We are now to consider him as an *Author*; in which Character he is in much Reputation among many of the Friends of Virtue and Religion of various Persuasions, in these *Nations*,

tions, in our Colonies and upon the Continent. He was not fond of *Controversy*; and was determined, if he could possibly avoid it, never to engage in any of those Disputes, which have been, and still are, agitated among *Protestants*. He had often seen and lamented this, as the Event of many a voluminous Controversy, that 'Men of contrary Parties sat down more attached to their own Opinions, than they were at the Beginning, and much more estranged in their Affections.' He therefore left this Work to others.

The first Piece he published (except some Papers in the *present State of the Republic of Letters*) can scarcely be called *controversial*, tho' it was an Answer to another. This was entitled, *Free Thoughts on the most probable Means of reviving the dissenting Interest, occasioned by the late Enquiry into the Causes of its Decay; addressed to the Author of that Enquiry, 1730.* He treats the Author with great Civility, and, instead of criticising upon his Performance, offers some Remarks which may be of general Use: And they deserve the Regard of all Ministers. He points out the principal Reasons, why many learned and good Men are so unpopular and unsuccessful; and hath shewn great Knowledge of human Nature, and what careful Observations he had made on the Dispositions of Mankind. This Tract is little known, especially by our Brethren of the *established Church*; but at its first Publication, it met

with a favourable Reception among Persons of different Parties and Sentiments; and it deserves to be read, as a Model of a candid, polite Manner of remarking upon another Author's Writings and Opinions.

The only proper Controversy that he was ever engaged in, was with the Author of a Treatise, entitled, *Christianity not founded on Argument*, &c. published in the Year 1742, to whom he wrote *three Letters*, which were published soon after one another in 1743. The Author of this Treatise, under the Form of a most orthodox and zealous Christian, pretends to cry up the immediate Testimony of the Spirit, and asserts its absolute Necessity in order to the Belief of the Gospel; while at the same time he endeavours to expose all Kind of rational Evidence by which it could be supported, and advances several very cunning Insinuations against the Truth of it in the most pernicious View. Dr. Doddridge therefore chose to publish some Remarks upon it; not only to defend *Christianity* in general, but to explain and support some important Truths of it, particularly *the Agency of the divine Spirit*, which some had denied, because others had misrepresented. He thought this Treatise affected the Foundations of *natural* as well as *revealed* Religion; and that the ludicrous Turns given to Scriptures in it, and the Air of Burlesque and Irony, which runs thro' it, were very unbecoming a wise and benevolent

volent Man, or the infinite Moment of the Question in Debate. But, while he thought himself called by Providence to 'plead the Cause of the Gospel, in the Name of the GOD of Truth, he was careful to do it in a Manner worthy of him, and which might not offend him, as the GOD of Love.' He therefore addresses the *Author* with the greatest Calmness, Seriousness and Compassion; endeavouring to awaken his Conscience, while he confuted his Arguments. These *Answers* met with much Acceptance in the World, and he had Letters of Thanks for them from some Persons of distinguished Rank and Abilities. The *third Part* was esteemed by many judicious Persons, the best Illustration, and the most rational, full Defence of the *Spirit's* Influences upon the human Heart, which had been published.

In 1747, he published, *some remarkable Passages in the Life of Colonel James Gardiner, who was slain by the Rebels at the Battle of Preston-Pans, Sept. 21, 1745.* He designed by this Work, 'not merely to perform a Tribute of Gratitude to the Memory of an invaluable Friend, but of Duty to GOD and his Fellow-creatures; as he had a chearful Hope that the Narrative would, under a divine Blessing, be the Means of spreading a warm and lively Sense of Religion. He thought the *Colonel's* Character would command some peculiar Regard, as it shone

K 3

amidst

‘ amidst the many Temptations of a *military*
‘ Life.’ This Piece has gone thro’ several
Editions; and the Author had the Pleasure to
hear of some Instances, in which it had an-
swered his Desires and Hopes; tho’ many
thought, and perhaps justly, that he too much
indulged the Emotions of private Friendship
and Affection in the Composition*.

These

* Two Pamphlets were published, one at *London*, the
other at *Edinburg*, containing Remarks on this Perform-
ance. The *first*, which bears the Name of *John Kennedy*,
is too trifling to deserve further Notice. The *second* is a
very short one. The Writer’s principal Design is to charge
our *Author* with great Want of Candour and Integrity;
and the Passage to which he thinks that Charge applicable
is this, § III. ‘ The most plausible Objection, that I ever
‘ heard to *Col. Gardiner’s* Character, is, that he was too
‘ much attached to some *religious Principles*, established
‘ indeed in the Churches both of *England* and *Scotland*; but
‘ which have, of late Years, been much disputed, and
‘ from which, it is at least generally supposed, that not a
‘ few in both have thought proper to depart; whatever
‘ Expedient they may have found to quiet their Conscien-
‘ ces in *subscribing those Formularies*, in which they are
‘ plainly taught. His Zeal was especially apparent in Op-
‘ position to those Doctrines, which seemed to derogate
‘ from the divine Honours of the *Son* and *Spirit of God*,
‘ and from the Freedom of *divine Grace*, or the Reality and
‘ Necessity of its Operations in the Conversion and Salva-
‘ tion of Sinners.’ By ‘ being too much attached to some
‘ religious Principles &c.’ it appears, from what he adds af-
terwards, and by what I have heard him intimate, that he
only meant, that the *Colonel* expressed himself with too much
Dis-

These were all the Writings our Author published, except his practical Ones. ' He
' esteemed an Endeavour to set a Man right

K 4

' in
Displeasure against some Ministers, who denied these Principles; especially such as had most solemnly professed to believe, and engaged to teach, them; and he might, in the Warmth of his Zeal, drop some Words, which might be injurious to them on this Account. But the Passage which this *Writer* most highly resents is what follows, concerning some Ministers departing from these Principles. He calls this ' a murdering Stroke; a murdering Stroke indeed, if the traducing of them as arrant
' Knaves may be reckoned so; representing them as a Set
' of Men, who subscribe that they believe Doctrines, from
' which they have thought proper to depart, to be agree-
' able to the Word of God and founded thereupon, (for
' in those Terms does the Subscription of the Ministers
' of the Church of *Scotland* run) and then are employed in
' finding out Expedients (which you cannot so much as
' guess-at) to quiet their Consciences in so doing.' He represents this, as an Insinuation, as grossly false, as it is maliciously and artfully thrown out. He denies this to be the Case in the Church of *Scotland*, with the Clergy of which, he saith, he hath a pretty general Acquaintance; and asserts, that ' there is a regular and strict Discipline
' in that Church, which would soon pass a Sentence of
' Deprivation on any one, who should by Overt-acts, or
' Declarations in Words, shew, that he was departed from
' any of their established Principles.' It is sufficient to say, in Answer to this Charge, that our *Author* grounded his Supposition on what the *Colonel* himself had informed him, from his own Observation, of the artful Manner in which Tenets, contradicting the established Formularies, had been maintained and insinuated by some Ministers of that
Church,

‘ in religious Opinions, which we apprehend
‘ to be important, the *second* Office of chris-
‘ tian Friendship, and that of attempting to
‘ reform
Church, § 112; on what he had heard from other Persons
of Judgment and Integrity, who were either Ministers in
Scotland, or had spent some time at the Universities there;
and on what he had personally known of and heard from,
some Divines of that Communion. And indeed this Wri-
ter allows it to be a Supposition made by some among
themselves. That it has been and is the Case with many
Divines of the Church of *England*, their Writings evidently
shew. To which I may add, that some Writers of both
Communities fix the Charge upon some of their Brethren,
and blame their Diffimulation and Hypocrisy for such a
Departure; tho’ the Reader will allow that our *Author*
speaks very tenderly of them for it. He greatly lamented
those unhappy Terms of Admission into the Ministry in
both Churches, which exposed Men to the Danger of Pre-
varication and Falshood, or led them to such quieting Ex-
pedients, as he could not but fear sat uneasy on their Con-
sciences. He thought these were ‘ Fetters, under the
‘ Weight and Straitness of which, however they may be
‘ gilded over, the worthiest Persons that wear them must
‘ secretly groan.’ The candid Reader will see, from these
few Remarks on this Letter, why our *Author* chose to
take no public Notice of it. The Affair was too delicate
to have been canvassed in Print; especially as the Charac-
ters of some Persons might be concerned, for whom he had
a great Esteem. To which may be added, that some of
his Friends in *Scotland*, and some too, who did not quite
approve the Passage objected to, advised him to take
no Notice of this Piece; as it had met with the general
Contempt there, which it deserved on Account of its
Virulency.

‘ reform his Morals undoubtedly the *first*.’
And he attempted the second in this public
Manner no further, than he thought it neces-
sary to secure the former. He gives this weigh-
ty Reason why he published so many Things
on *practical Subjects*, which had been handled
by various Writers; ‘ Because I know the
‘ Gospel to be true, and, thro’ divine Grace,
‘ feel in my Heart an ardent Concern for the
‘ Salvation of Men’s Souls. As in this View,
‘ other Cares appear trifling, so the Limits of
‘ one Congregation or Country, and the little
‘ Time which I must spend in Life, seem
‘ too narrow. I would speak, if possible, to
‘ the Ends of the Earth, and the End of
‘ Time. I esteem it my great Felicity to be en-
‘ gaged with other worthy Authors, in assisting
‘ Men’s Minds to a scriptural Religion and a
‘ christian Temper: And tho’ many Provinces
‘ may appear much more splendid in the
‘ Eyes of the learned and polite World, I
‘ trust *our’s* will be at least as favourably re-
‘ membered in the Presence of the Lord *Jesus*
‘ *Christ*, at his coming: And I would have no
‘ Standard of Honour, Wisdom and Happi-
‘ ness, which will not stand the Test of that
‘ important Day *.’

The first practical Piece he published was
Sermons on the Education of Children 1732.
This he intended principally for the Use of
his own Congregation, to supply, in some
Measure,

* Ten Sermons. Pref.

Measure, that Want of more frequent personal Instructions on the Subject, which his Care of his Pupils necessarily occasioned. These Discourses contain a Variety of important Advices and affecting Motives in a little Compass, and have been very useful to assist Parents in this difficult Work.

His tender Concern for the rising Generation shewed itself in his *Sermons to young People* published in 1735, and in his *Principles of the christian Religion in Verse* for the Use of Children and Youth, published in 1743. In this Composition, which was drawn up by the Desire of his Friend Dr. Clark, he hath happily united Ease, Plainness and Elegance. And here I may also mention his prefixing a recommendatory Preface to a small Piece, entitled, *Familiar Dialogues for Children*, which is well adapted to instruct them in their Duty to God and Man, and preserve them from the Vices and Follies of Childhood and Youth, at the same time that it agreeably entertains and amuses them.

In 1736 he published *Ten Sermons on the Power and Grace of Christ, and the Evidences of his glorious Gospel*. The three last, on the *Evidences of the Gospel*, were, in some later Editions, by the particular Desire of one of the first Dignitaries of the Church of England, printed so as to be had separate from the former. They contain a sufficient Defence of
Christ

Christianity, and are well adapted to the Use of those, whose Office calls them to defend it. It gave the Author singular Pleasure to know, that these Sermons were the Means of convincing two Gentlemen of a liberal Education and distinguished Abilities, who had been *Deists*, that *Christianity* was true and divine: And one of them, who had set himself zealously to prejudice others against the Evidences and Contents of the Gospel, became a zealous Preacher and an Ornament of the Religion he had once denied and despised.

In 1741 the Doctor published some *practical Discourses on Regeneration*. He was 'very sensible of the Importance of the Subject at all times; and knowing that several Controversies had, about that time, been raised concerning it, he chose to treat it more largely than he had done before; lest these Controversies should have been the Means of unsettling Men's Minds, and have led them into some particular Errors, or into a general Apprehension, that it was a mere Point of Speculation, about which it was not necessary to form any Judgment at all.' These *Lectures*, being preached on *Lord's Day-evenings*, were attended with uncommon Diligence, by many Persons of different Persuasions; and God was pleased to make them the Means of producing and advancing, in some who heard them, the Change which they described; and since their Pub-

Publication, they have been useful to the same Purpose*.

In 1745 he published another practical Treatise entitled, *The Rise and Progress of Religion in*

* The following is a Translation of Part of a Letter, sent by Mr. *Will. Pieffers*, one of the Ministers of *Amsterdam*, to the Printer of the *Dutch* Translation of this Work.

‘ Herewith I gratefully return you the Work of Dr. *D.*
‘ concerning the *new Birth, Salvation by Grace, &c.* which
‘ I have read more than once with such uncommon Plea-
‘ sure, that I long to see all that excellent Author hath
‘ published. I did not know him before so much as by
‘ Name; but from this incomparable Master-piece, in
‘ which the Oratory of the Antients seems to be revived,
‘ he appears to be a very great Man. Here Orthodoxy
‘ reigns joined with Moderation, Zeal with Meekness,
‘ deep hidden Wisdom with uncommon Clearness: Here
‘ Simplicity shines without Coldness, Elegance without
‘ Painting, and Sublimity without Bombast. Here one is
‘ equally charmed with Reason without *Pelagianism*, and
‘ Heavenly-mindedness without Enthusiasm. One sees
‘ here, in a most lively manner, what is meant by *teaching*
‘ *the Truth in Love*, and what that Wisdom produceth,
‘ which is *from above, &c.* I wish from my Heart, that
‘ this Book was used in all Families and read by every
‘ one, of whatsoever Party or Persuasion. For I am
‘ not only assured, that every one, who has not lost all
‘ Manner of Taste, will find great Satisfaction from it,
‘ but do not doubt, thro’ the divine Blessing, it would be
‘ of very general and great Service. I think *Deists* and
‘ even *Atheists* themselves, by such a Manner of preaching
‘ and writing, must be struck with Awe and Reverence
‘ for the christian Religion. Happy Land, where such
‘ Lights of the World shine, in the midst of a crooked
‘ and perverse Generation ! ’

in the Soul, illustrated in a Course of serious and practical Addresses, suited to Persons of every Character and Circumstance, with a devout Meditation or Prayer added to each Chapter. *Dr. Watts* had projected such a Work himself; but his growing Infirmities prevented his Execution of it. He recommended it therefore to *Dr. Doddridge*, imagining him the fittest Person of his Acquaintance to execute it in a Manner, that would be acceptable and useful to the World. It was with some Reluctance, he undertook such a Work, amidst his many other weighty Concerns. But *Dr. Watts'* Heart was so much set upon the Design, and he urged his undertaking it with so much Importunity, that he could not deny his Request; after having been honoured with his Friendship for many Years and receiving much Assistance and Encouragement from him in several of his Undertakings for the Good of the Church. After this Work was finished, *Dr. Watts* revised as much of it, as his Health would admit. It is indeed a Body of *practical Divinity* and christian Experience; and contains, as it were, the Substance of all the *Author's* Preaching: and, considering how comprehensive it is, there is hardly any single Treatise, which may be more serviceable to *young Ministers* and *Students*, if they would make it familiar to their Minds and form their Discourses upon this Model. This Book was received with much Esteem, by several Persons of great Eminence
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for Rank, Learning and Piety, both Clergy and Laity, in the *established Church*; and who, in a very respectful Manner, returned the Author their Thanks for this Attempt to revive Religion. A Person of distinguished Learning and Goodness always carried it with him, declaring, that it was every Thing on the Subject of serious and practical Religion. The many Editions it has gone thro' in a few Years with the Author's Consent, not to mention a *pirated* Edition or two, and its having been reprinted in *America*, and *Scotland*, shew how well it has been received in the World. The Author was favoured with many Letters from different Parts of these Kingdoms, *America* and *Holland*, giving him an Account how useful it had been for the Conversion, Edification and Comfort of many Persons; and perhaps there is no practical Book better calculated for general Usefulness.

Besides these, he published two Sermons on *Salvation by Grace*, several *single Sermons*; some on particular Occasions, and *Charges*, delivered at the Ordination of some of his Brethren. There were Circumstances relating to each, that led him to believe they might be useful to the Public; especially to those who desired the Publication, or to whom they were first addressed. He thought, that, 'as we are so
' near the eternal State and must so soon be
' silent in the Dust, nothing should be neg-
' lected, which looked like a Call of Provi-
dence,

‘ dence, directing any Opportunity of doing
‘ good; tho’ some might think, that such
‘ Publications were an Addition to the Num-
‘ ber of unnecessary Books, with which the
‘ World was before encumbered.’ — His
*plain and serious Address to the Master of a
Family, on the important Subject of Family-re-
ligion*, deserves particular Notice; as it hath pas-
sed thro’ several Editions, been very serviceable
to Ministers, who by putting it into the Hands
of Masters of prayerless Families, might excite
them to their Duty, without being exposed to
those Inconveniences, with which a personal
Admonition might, in some Cases and with
some Tempers, be attended; and as the *Au-
thor’s* Reasoning is so plain and forcible, as to
leave those inexcusable, who, after reading it,
will continue in this shameful and pernicious
Neglect. — Since his Decease his lesser Pieces
have been reprinted in three small Volumes.

But his Capital-work was *The Family-expo-
sitor, containing a Version and Paraphrase of the
new Testament, with critical Notes and a prac-
tical Improvement of each Section*, in Six Vo-
lumes, Quarto. He had been preparing for
this Work from his Entrance on the Ministry,
and kept it in View in the future Course of his
Studies. The large List of *Subscribers* to the
two first Volumes, and the Names of noble,
honourable and learned Persons, which stand
in it, shew their Esteem for the *Author* and
Concern for the Advancement of Religion. It
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is natural to expect, that after an *Author's* Death, his Friends might be less solicitous to encourage the remaining Part of a Work, than that which the Author himself had published; and that others who had no Connection with him, might neglect a *posthumous* Work, which was not designed to help a needy Family: Yet the three last Volumes, printed since the Author's Decease, met with great Encouragement; and in this View, the List of Subscribers to them is a more honourable Testimony to the Merit of the Work than the former was. It is in so many Hands, and daily instructing and entertaining so many devout Christians and their Families, that I need not enlarge on its Excellency and Usefulness, and the Spirit of Piety and Love which breathes through the whole.

It has been already observed, that his Works have been much read and esteemed in these Kingdoms and our Colonies. I would add, that the most considerable of them have been translated into *foreign* Languages and published abroad. His Sermons on *Regeneration, Salvation by Grace*, on the *Power and Grace of Christ*, and his *Letter on Family-prayer* have been translated into *Dutch*; the *Memoirs of Col. Gardiner*, into the *Dutch, French* and *German* Languages: The *Rise and Progress of Religion* into *Dutch, German, Danish* and *French*. It is observable, that the Translation of it into *French*, was undertaken by the particular
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Encouragement of the late Prince and Princess of *Orange*, and many of the Gentry in *Holland*. A *Protestant* Prince of the *Empire* wrote to the Undertaker of it, promising to recommend it to those about him. Many Persons of Quality and rich Citizens in *Germany* and *Switzerland* were Subscribers to it. A pious Minister in *Wales*, translated it into the *Welsh* Language, that it might be read by those of his Congregation, who did not understand *English*; and it would have been printed, could sufficient Encouragement have been procured.—Some learned Men undertook to translate the former Volumes of the *Family-expositor* into *German*; but an Opposition was made to its Publication by some of the *Lutheran Clergy*, from an Apprehension that his Interpretation of particular Passages and his Reflections upon them, might not agree with their established Principles or Form of Church-government. Therefore the Persons concerned in the Translation, first published his Sermons on *Regeneration* in that Language; and the Moderation and Candour expressed in them quieted the Opposition, and the Work was compleated. These Writings thus translated and published, have been well received abroad, particularly in *Holland*, *Germany* and *Switzerland*, and, it is hoped, have been the Means of spreading a Spirit of Piety and Charity in those Parts of the World.

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Since the Author's Death a Volume of his *Hymns* hath been published, and his *Theological Lectures*, of which some Account was given above. He intended, had God spared his Life, to have published a new Translation of the *minor Prophets* with a Commentary on them; a *Sermon to Children*, some *sacramental Meditations*, and a *Dissertation on the Jewish Proselytes*, defending that Opinion concerning them, which he mentions in some of his Notes upon the *Acts of the Apostles*. In this last Tract he had made considerable Progress, but it is too imperfect to appear in the World.

Besides his Works above-mentioned, he published a short Account of the Life of Mr. *Thomas Steffe*, one of his Pupils, prefixed to some of his Sermons, which were printed by the earnest Desire of the Congregation where he was settled; and a Dedication of an Abridgment of Mr. *David Brainerd's* Journal of his Mission among the *Indians* of *New Jersey* and *Pensylvania*, to the honourable Society for promoting christian Knowledge in the *Highlands* of *Scotland* and in *Popish* and *Infidel* Parts of the World; by which Society Mr. *Brainerd* was employed in this Work, and of which Society, our Author was one of the corresponding Members.—He also published a small Piece of Mr. *Some's* concerning *Inoculation* for the *Small Pox*, which was written and published principally with a View to remove the common Objection from a religious Scruple. In

In 1748 he revised the *Expository Works* and other Remains of Arch-bishop Leighton, and translated his *latin Prelections*; which were printed together in two Volumes at *Edinburg*. The preparing these Volumes for the Press took up some of his Time for several Months, in the Intervals of other Business. But he was far from repenting his Labour. The Delight and Edification, which he found in the Writings of this wonderful Man, whom he calls, *an Adept in true Christianity*, he esteemed a full Equivalent for his Pains; separate from all the Prospect of that Effect, which they might have upon others. He acknowledges, in his Preface, that he never spent a quarter of an Hour in reviewing any of them, but, amidst the Interruption which a critical Examination of the Copy would naturally give, he felt some Impressions, which he wished always to retain. He found in them such Heart-affecting Lessons of Simplicity and Humility, Candour and Benevolence, exalted Piety without the least Tincture of Enthusiasm, and an entire Mortification to every earthly Interest without any Mixture of splenetic Resentment, as he thought could hardly be found any where else, but in the sacred Oracles. He had a cheerful Hope, that God would make these Pieces the Means of promoting the Interest of true Christianity, and also that Spirit of Catholicism, for which the *Arch-bishop* was so remarkable, and extending it among various Denominations

of Christians in the *Northern* and *Southern* Parts of our Island. In this View he says, ' If the sincerest Language or Actions can express the Disposition of the Heart, it will here be apparent, that a Diversity of Judgment with regard to *Episcopacy* and several Forms both of *Discipline* and *Worship* connected with it, have produced in my Mind no Alienation, no Indifference towards *Archbishop Leighton*, nor prevented my delighting in his Works and profiting by them. In this Respect I trust my Brethren in *Scotland* will, for their own Sakes and that of Religion in general, shew the like Candour. On the other Side, as I have observed, with great Pleasure and Thankfulness, how much many of the *established Clergy* in this Part of *Britain*, are advancing in Moderation towards their *dissenting* Brethren, I am fully assured they will not like these excellent Pieces the worse, for having passed thro' my Hands.'

In Confirmation of what I have said, in this Chapter, of Dr. *Doddridge's* literary Character, I shall here subjoin a Letter from Dr. *Watts* to Mr. *David Longueville*, Minister of the *English Church* at *Amsterdam*. Such an honourable Testimony to Dr. *Doddridge's* Merit, from so distinguished a Person as Dr. *Watts*, especially as written without his Knowledge, may very properly have a Place in this Work.

— ' *Rev. Sir*, It is a very agreeable Employment, to which you call me, and a very
' sensible

' sensible Honour you put upon me, when
 ' you desire me to give you my Sentiments of
 ' that reverend and learned Writer Dr. *Dod-*
 ' *dridge*, to be prefixed to a Translation of any
 ' of his Works into the *Dutch* Tongue. I
 ' have well known him many Years, and have
 ' enjoyed a constant Intimacy and Friendship
 ' with him, ever since the Providence of God
 ' called him to be a Professor of human Sci-
 ' ences, and a Teacher of sacred Theology to
 ' young Men amongst us, who are trained up
 ' for the Ministry of the Gospel. I have no
 ' need to give you a large Account of his
 ' Knowledge in the Sciences, in which I con-
 ' fess him to be greatly my Superior; and as
 ' to the Doctrines of Divinity and the Gospel
 ' of *Christ*, I know not any Man of greater
 ' Skill than himself and hardly sufficient to
 ' be his second. As he hath a most exact
 ' Acquaintance with the Things of God and
 ' our holy Religion, so far as we are let into the
 ' Knowledge of them by the Light of Nature
 ' and the Revelations of Scripture, so he hath
 ' a most happy Manner of teaching those who
 ' are younger. He hath a most skilful and
 ' condescending Way of Instruction; nor is
 ' there any Person of my Acquaintance, with
 ' whom I am more entirely agreed in all the
 ' Sentiments of the Doctrine of *Christ*. He
 ' is a most hearty Believer of the great Articles
 ' and important Principles of the *reformed*
 ' Church; a most affectionate Preacher, and

‘ pathetic Writer on the practical Parts of
‘ Religion; and in one Word, since I am
‘ now advanced in Age, beyond my *seventieth*
‘ Year, if there were any Man, to whom
‘ Providence would permit me to commit a
‘ second Part of my Life and Usefulness in
‘ the Church of *Christ*, Dr. *Doddridge* should
‘ be the Man. If you have read that excel-
‘ lent Performance of his, *The Rise and Pro-*
‘ *gress, &c.* you will be of my Mind; his
‘ Dedication to me is the only Thing in that
‘ Book, I could hardly permit myself to ap-
‘ prove. Besides all this, he possesseth a Spirit
‘ of so much Charity, Love and Goodness to-
‘ wards his Fellow-christians, who may fall
‘ into some lesser Differences of Opinion, as
‘ becometh a Follower of the blessed *Jesus*,
‘ his Master and mine. In the practical Part
‘ of his Labours and his Ministry, he hath
‘ sufficiently shewn himself most happily fur-
‘ nished with all proper Gifts and Talents, to
‘ lead Persons of all Ranks and Ages into se-
‘ rious Piety and strict Religion. I esteem it
‘ a considerable Honour, which the Provi-
‘ dence of God hath done me, when it makes
‘ Use of me, as an Instrument in his Hands,
‘ to promote the Usefulness of this great Man
‘ in any Part of the World: And it is my
‘ hearty Prayer, that our Lord *Jesus*, the
‘ Head of the Church, may bless all his La-
‘ bours with most glorious Success, either read
‘ or heard, in my native Language or in any
‘ other

‘ other Tongue. I am, *Reverend Sir*, with
 ‘ much Sincerity, your faithful humble Ser-
 ‘ vant, and affectionate Brother in the Gospel
 ‘ of our common Lord, *Isaac Watts.*’



C H A P. VIII.

His PRIVATE Character.

HAVING considered Dr. *Doddridge*
 in his public and more important
 Relations, as a *Minister, Tutor, and*
Author, we are now to take a View
 of his Temper and Behaviour in *private* Life,
 and the many Virtues, which adorned his *do-*
mestic and social Character.

In *December* 1730, he married Mrs. *Mercy*
Maris, a Native of *Worcester*; in whom he
 found a prudent, religious and affectionate
 Companion, and whom God was pleased to
 continue to him thro' his whole Life; tho'
 he had often been exercised with painful Ap-
 prehensions of losing her by some threatening
 Disorders. It were easy to enlarge on the Af-
 fection and Tenderness, with which he filled up
 this Relation, if the Subject were not of too
 delicate a Nature to admit of a particular
 Detail. It is sufficient to say, that his Be-

haviour in it was founded on the same excellent Principles, which influenced the rest of his Conduct; and discovered, in a very high Degree, that Sweetness and Benevolence of Temper, for which he was so remarkable. I shall only add, as it may be a Model to others, that I find him, just before his Marriage, spending a Day in extraordinary Devotion, that by the Exercises of Repentance, Faith and Prayer, he might bring no Guilt into that new State to lessen its Comfort, and that he might engage the divine Blessing in it; and among some Maxims, which he drew up for his Conduct in his various Relations, in the Advance of Life, this is inserted; ‘As a
‘*Husband*, it shall be my daily Care to keep
‘up the Spirit of Religion in my Conversation
‘with my Wife, to recommend her to the
‘divine Blessing, to manifest an obliging tender Disposition towards her; and particularly to avoid every Thing, which has the Appearance of Pettishness, to which, amidst my various Cares and Labours, I may, in some unguarded Moments, be liable.’ He kindly interested himself in the Concerns of her Relations, and when some of them were in Circumstances of very great Affliction, he exerted himself for their Assistance and Relief.

In the Education of his *Children*, he endeavoured to act upon the Advices, which he recommended to others in his Sermons upon that

that Subject. He behaved to them in an affectionate and condescending Manner, encouraged them to use a proper Degree of Freedom with him, and carefully avoided that *forbidding Air*, which would have kept them at a Distance and rendered his Instructions less pleasing and acceptable. Tho', thro' the Multiplicity of his Business, especially in the latter Part of his Life, he had less Time to employ in their Education, than he could have wished, yet he was very solicitous to take every Opportunity of impressing their Minds with pious and virtuous Sentiments. What his Resolutions, with Regard to the Discharge of this important Duty, were, will appear from the following *Extract* from his Papers. 'As
' a *Father*, it shall be my Care to intercede
' for my Children daily; to converse with them
' often upon some religious Subject; to drop
' some short Hints of the serious Kind, when
' there is not Room for large Discourse; to pray
' sometimes with them separately; to endeavour
' to bring them early to Communion
' with the Church; to study to oblige them,
' and secure their Affection.' He was particularly solicitous to form his *Children* to a catholic, mild and friendly Disposition, which he thought of the utmost Importance to their own Comfort, and their Esteem and Usefulness in the World. He had observed, that 'too
' many, from their tenderest Years, have been
' taught to place a Part of their Religion in
' the

‘ the *Severity* with which they censure their
‘ Brethren ; and that a peccant Humour, so
‘ early wrought into the Constitution, will not
‘ easily be subdued by the most sovereign Me-
‘ dicines.’ He was therefore very careful not
to convey unkind Prejudices into their Minds,
but to educate them in open and generous Sen-
timents ; that they might learn to reverence *true*
Christianity, where-ever they saw it, and to
judge of it by *Essentials* rather than by *Cir-*
cumstantials.

He behaved to his *Servants* with Affability
and Kindness. Reviling and chiding his Na-
ture abhorred ; and that Abhorrence increased,
the more he studied the Gospel. When any
Thing was greatly amiss in their Behaviour, he
privately and calmly argued the Matter with
them, admonished them, and attended the Ad-
monition with Prayer. He was especially con-
cerned, that they might be truly pious : For
this End he gave them Bibles, and practical
Treatises, and often on the Lord’s Day-even-
ing discoursed seriously with them by them-
selves, and prayed with them.—Thus did
he *walk before his House with an upright Heart*,
and laboured that they might *serve the Lord*,
and, when they left his Family, might be
Blessings to other Families in which they
might be fixed. Nothing severe, sour or peevish
was seen in his Deportment to any of his
Domestics. He considered them all as his *Chil-*
dren,

dren, and endeavoured to draw them to their Duty with the *Cords of Love*.

It would be unpardonable, in this Account of Dr. *Doddridge*, to omit his Character as a *Friend*, in which he shone so illustriously. He had a sublime Idea of *Friendship*, and a Heart turned to relish its noblest Joys. He used often to say, ‘Blessed be God for Friendship, and the Hope of its being perfected and eternal above! If it be so delightful on Earth, amidst our mutual Imperfections, what will it be in Heaven!’ He thus wrote to his best Friend Dr. *Clark*, ‘It is a great Satisfaction to me to think, that, when you cannot speak to me, you can speak to God for me: and however Providence may dispose of me for the present, I hope we are to live near each other in a better World, where I may be for ever improving by your Conversation; and for ever acknowledging, and perhaps repaying, those Obligations, which do so immediately relate to *that* State, that I cannot but think they will be most gratefully remembered *there*.’ God honoured him with many valuable and faithful *Friends*; and were it proper to mention their Names, it would appear to all, who know them, how justly he valued them and thought himself happy in their Esteem and Affection. His Learning, Piety and Politeness recommended him to the Esteem and Friendship of several of *high Rank* and distinguished *Learning*, both among the *Clergy* and

and *Laity*, with whom he kept up a Correspondence. From them he received very obliging Letters, expressing in strong Terms, the Regard they had for his Works, and the Benefit they had found from them. The Esteem of such Persons for one in his Station, was an ample Testimony to his great Merit; as nothing but his personal Qualifications could recommend him to their Notice. He often improved his Acquaintance with Persons of superior Rank and Fortune to obtain Assistance for some distressed Objects, whose Case he knew; but solicited no Favours for himself. In his Plan of secret Devotion his Friends had a considerable Share; and on Days of extraordinary Devotion, he prayed for them separately, if there was any Thing peculiar in their Circumstances that required his Remembrance. He esteemed it the Duty of Friends, daily to *pray for one another*, as a proper Expression and the firmest Support of their Friendship; and he counted the Prayers of his Friends among his most valuable Treasures. When he had Occasion to mention some Persons of Eminence as his Friends, he would sometimes add, ‘Tho’ I do not merit such Friends, I know how to value them, and I bless God for them.—I am not insensible of the Blessing, and I hope *Ingratitude* does not secretly lurk in any Corner of my Heart.’ He always esteemed it the truest Act of Friendship to use mutual Endeavours to render the

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Characters of each other as blameless and as valuable as possible. He often acknowledged, that he looked upon it as a singular Mercy of his Life, that God had raised him up, from Time to Time, wise and judicious Friends, who had his Interest at Heart; and their prudent Cautions were the Means of preserving him from many Temptations and Indiscretions, to which the natural Gaiety and Sprightliness of his Temper, especially in *younger Life*, exposed him. No one had a juster Sense of the Worth of such Friends, and would more readily hearken to their Admonitions; and he always owned the Goodness of God in giving him a Heart to make a *proper Use* of them. 'I have never felt, *said he*, a more affectionate Sense of my Obligations, than when those worthy Persons who have honoured me with their Affection and Correspondence, have freely told me what they thought amiss in my Temper and Conduct.' When one of his Friends had made an Apology for his Freedom, in giving him a Hint of this Kind, he answered; 'I thank God, I have not that Delicacy of Temper, that a Friend should need to make an Apology for saying and doing a kind and proper Thing, when there is, what the foolish Taste of the present Age may sometimes call, a *Freedom* taken in it. *Freedom in Friendship* is the very Soul of it, and its necessary Test and Support.' — Many of his Friends well know what

what Pains he took, in his Correspondence with them, to maintain in their Hearts a pious Disposition and an active Zeal to promote the Interest of Religion. He longed for Opportunities of personal Converse with them, that his own Heart and their's might be quickened thereby in the Service of their common Lord. Thus he writes to a Friend; ' I hope soon to
' see you, and that your Company will be a
' Blessing. I want every Help to raise my
' Heart to God, and keep it stedfast with
' him. Indeed I can say, I feel Earth and all
' its Concerns growing daily less and less to
' me. The chief Thing I value in it, next
' to the Enjoyment and Service of God, is
' the Love and Converse of my dear Friends.' He often used to express the Pleasure he had in the Enjoyment of his Friends, as giving him a delightful Foretaste of the Happiness of the heavenly World; and the Snares and Afflictions which arose even from Friendship, as increasing his Desire of that perfect State. He thus wrote to one of his most esteemed Friends, in the Year 1722. ' Your Reflections upon
' the *Love of GOD* and the Vanity of *Crea-*
' *ture-love* are just and pathetic, and I enter
' fully into the Spirit of them. I have a few
' Darling-friends, yet from them I meet with
' frequent Disappointments. You, in particu-
' lar, are always friendly and kind when I see
' you, and frequently favour me with your
' Letters; yet tho' I have some of the most
de-

‘ delightful Parts of Friendship with you, the
‘ Pain of parting and the Impatience of Ab-
‘ sence embitter even these. Yea, pardon me
‘ if I confess, that were I to converse more in-
‘ timately with you, I should meet with greater
‘ Uneasiness. My present Happiness lies so
‘ much in my Friends, that they frequently
‘ discompose me. I feel their Afflictions more
‘ than my own, and am tormented with a
‘ thousand imaginary Fears on their Account,
‘ which my Affection and not my Reason sug-
‘ gests. Every Thing which looks like a
‘ Slight or Neglect from them, touches me to
‘ the quick; and when I imagine they are out
‘ of Humour, I am so far from being chear-
‘ ful, that I can hardly be good-natured. If
‘ they look upon me a little more coldly than
‘ ordinary, while they express their Affection
‘ for another, I am uneasy; and a thousand
‘ minute Occurrences, which others take no
‘ Notice of, are to me some of the most solid
‘ Afflictions of Life. They unfit me for Plea-
‘ sure and Business; may God forgive me!
‘ they unfit me for Devotion too. God and the
‘ important Concernments of the eternal World
‘ are neglected and forgotten, while these Tri-
‘ fles are admired and pursued.—And now,
‘ if the immoderate Love of the most excel-
‘ lent *Creatures* hath such unhappy Conse-
‘ quences, let us learn to place our supreme
‘ Affection upon our *Creator*; for it is that
‘ alone, which can afford us lasting Satisfac-
‘ tion.

tion. And certainly, if we could but persuade ourselves to love the blessed God, as we ought, the Happiness of this Life, as well as the Hopes of the next, would be fixed upon the most solid, unshaken Basis. We should have all the Transports of the most unbounded Passion, without any of the Anguish and Perturbation of it. He has no Sorrows to be condoled, no Unkindness to be suspected, no Change to be feared. The united Power of the Creation cannot give Him one Moment's Uneasiness, nor separate us one Moment from his Presence and Favour; but the great Object of our Wishes and Hopes would be for ever happy and for ever our own. We might converse with Him in the most intimate and endearing Manner, in every Place and in every Circumstance of Life. Every Affliction would then be light, and every Duty easy. How ardently should we embrace every Opportunity of doing some little Matter to testify our Respect and Affection for Him! What a Relish would it give to every common Enjoyment of Life, to consider it as coming from his Hand; and that he sends it as a small Token of his Love, and as the Pledge of something infinitely more valuable! Death itself would be unspeakably desirable, when we could consider it in this View, as retiring with the best of our Friends into a nobler Apartment, to spend an Eternity in his

‘ his delightful Company, without the least In-
‘ terval of Sorrow, Absence or Indifference.
‘ It is a happy State; but alas! *my Friend*,
‘ when shall we arrive at it? In the mean
‘ Time, let us cherish this Love to Him and
‘ labour after more elevated Devotion; but we
‘ cannot expect it, at least for any Constancy,
‘ till we have subdued or regulated every
‘ meaner Passion.’

Having endeavoured to lead my Readers into Dr. *Doddridge's private and domestic Character*, and laid open as much of his *Connections and Correspondence* as may be useful, I shall now proceed to give some Account of the Manner in which he employed his *Time*, his leading *Views*, his habitual *Temper*, the *Graces* for which he was most eminent; and mention some *Circumstances and Incidents*, by which, it is generally allowed, a Person's real Character may be best known. I hope, by this Means, to carry on my *principal Design*, which is, to propose a good Example to the World, especially to those who are honoured with the christian Ministry; and furnish them with some Maxims of Wisdom and Prudence, which will result from the various Lights in which we are to consider him, and the several Scenes, thro' which he passed.

[To prevent some Inconveniencies arising from the unavoidable Length of this Chapter, it may be proper to divide it into Sections.]



S E C T. I.

His uncommon Diligence, Activity and Resolution in the Dispatch of Business.

THIS was the most striking Part of his Character, and must be in general visible to every one, who is acquainted with his *Writings*, and considers his Relations, as *Pastor* of a numerous Congregation, and an *Instructor* of Youth, intended for the Ministry. With what Affiduity he applied himself to his Studies, while a *Pupil* and during his Retirement at *Kibworth*, has been shewn, *Chap. I. and II.* Yet so intent was his Heart upon the great Work in which he was engaged, that, while others applauded his Diligence in that Period, he deeply lamented his Mispence of much Time. I will insert one of his mournful Reflections on this Subject, as a Specimen of others, and to subserve my main Intention; ‘ Upon reviewing the last Year I find, that I have trifled
‘ away a great deal of Time. Not to speak
‘ of that which hath been lost in formal Devotion, and an indolent Temper in the Dispatch of Business, I find, upon Computation,
‘ that I have lost some *hundred* Hours by unnecessary Sleep. I have lost many in unnecessary

‘ necessary Visits, Journeys of Pleasure, or of Bu-
‘ siness prolonged to an unseasonable Length,
‘ and by indulging vain roving Thoughts while
‘ travelling. A Multitude of precious Hours
‘ have been lost in unprofitable Discourse, when
‘ I have been necessarily engaged in Company;
‘ for want of taking Care to furnish myself
‘ with proper Subjects of Conversation, or not
‘ making Use of them, or not attending to
‘ Opportunities of introducing profitable Dis-
‘ course.’ In following Years he laments the
Mispende of Time in his Youth; and reflects,
what superior Improvements he might have
made in Learning and Piety, and how much
more useful he might have been, had he ex-
erted more Diligence in those Days, when he
had fewer Avocations than when he lived in
a large Town, appeared under a more public
Character, and his Labours and Connections
were increased. He endeavoured then to make
up, what he thought, his culpable Defici-
ency by *habitual Diligence* in his proper Bu-
siness. In this View he rose early and sat up
late. He reckoned the smallest Parcels of Time
precious, and was eager to seize every Mo-
ment, even while he was waiting for Dinner,
Company, or his *Pupils*’ assembling together,
that he might make some Advance in the
Work he was about. *Doing nothing* was his
greatest Fatigue. He thought, and often told
his *Pupils*, that one good Work was the best
Relaxation from another; and therefore he

would not allow any *Chasm* between the several Kinds and Branches of Business he was to transact. He found it an Infelicity to have his Thoughts *divided* between two Affairs which lay before him; and observed, that as much time had been sometimes spent in deliberating which of the two should be entered upon first, as would have finished one, if not both. To prevent this, he laid as exact a *Plan of Business*, as he could, at the beginning of every *Year*; but as this alone was too complicated and extensive, he had also his Plan for every *Month* and sometimes for every *Week*, besides what was to be done in his stated Course of Lectures and public Services. He contrived to have a few Hours every Week, to which no particular Business was allotted: These he set down, as a Kind of *Cash-account*, in which any unexpected Affair was to be transacted, or the Time lost by accidental Hindrances might be in some Measure retrieved, without breaking-in upon his general Plan. Thro' all his riper Years he kept an exact *Account* how he spent his Time; when he rose; how many Hours had been employed in Study or the more public Duties of his Station; how much Time was really, at least in his Apprehension, trifled away, and what were the Causes of its Loss. Under this last particular, I find him lamenting taking-up a Book, with which he had no immediate Concern, and which yet engaged his Attention and so broke in upon the
proper

proper Duties of his Study. He laments, on another Occasion, pursuing too long some abstruse *Mathematical* Enquiries, the Advantages of which were by no means an Equivalent for the Time employed in them. He often complains of the Loss of Time by some *Visits*, which Civility and good Manners obliged him to pay; and resolves not to make himself such a *Slave* to the Customs of the World, as to neglect more important Duties out of Regard to them. He found even *Friendship* a Snare to him; and that the Company of his Friends produced some ill Effects, with regard to his Business and religious Frame. ‘While I have
‘ had Company with me, *he writes*, my Work
‘ hath been interrupted; secret Devotion strai-
‘ tened; the divine Life reduced to a low Ebb,
‘ as to its sensible Workings, tho’ my Heart
‘ continued right with God.’ At another time; ‘Too much Company, tho’ very agree-
‘ able to me, led me to neglect some Part of
‘ my Business, and turned that, in which I
‘ so much rejoiced as a very *pleasing* Circum-
‘ stance, into a *Mischief* rather than a Benefit.
‘ Had I been resolute to have commanded an
‘ Hour or two in the Morning, I should have
‘ been less embarrassed thro’ the Day. I will
‘ therefore be more watchful and self-deny-
‘ ing on this Head.’ He was desirous to do the Work of *every Day in its Day*, and never defer it till the *Morrow*; knowing there would be Business enough remaining for that Day,

and all the Days and Hours of his Life. He thought (and his own Temper shewed it) that ‘ *Activity* and *Chearfulness* were so nearly allied, that one can hardly take a more effectual Method to secure the latter, than to cultivate the former; especially when it is employed to sow the Seeds of an immortal Harvest, which will be rich and glorious, in Proportion to our present Diligence and Zeal.’ So solicitous was he to improve every Moment, that one of his *Pupils* generally read to him, when he was dressing and shaving. In these short Intervals he was improving himself and them, by remarking on their Manner of reading, and pointing-out to them the Excellencies or Defects of Sentiment and Language in the Book read. When he was upon a Journey, or occasional Visits to his Friends, where he spent the Night, he took his *Papers* with him, and employed all the Time he could seize, especially his *Morning-hours*, in carrying on some good Work for his People, his Pupils or the World. While he was preparing his *Family-expositor* for the Press, he did something at it daily. When an intimate Friend had expressed some Fear, lest his *Academy* should be neglected, while he was preparing some Works for the Public, he thus wrote to him; ‘ So far as I can recollect, I never omitted a single *Lecture* on Account of any of the Books, that I have published. The Truth is, I do a little now and then; some-

‘ something every Day, and that carries me
‘ on. I have wrote some of my Pieces in
‘ Short-hand, and got them transcribed by my
‘ *Pupils*, and thus I do by many Letters. This
‘ is a Help to me, and some considerable Ad-
‘ vantage to those whom I employ. I scarce
‘ fail being in the *Lecture-room* three Hours
‘ every Morning; that carries me thro’ my
‘ stated Work; and, with the Concurrence of
‘ my *Assistant*, I over-see the Academy pretty
‘ well.’——So great was his Diligence in his
Master’s Work, that he often preached several
Days in a Week in different Villages about
Northampton, and chose the Evening for those
Services, that his Lectures might not be omit-
ted.——During his *annual Vacation*, which
continued *two Months*, one of them was usual-
ly spent in close Study, pastoral Visits, or
making little Circuits among the neighbour-
ing Congregations, by the Desire of their res-
pective *Pastors*; preaching to each in his
Way, not excepting some of different Senti-
ments and Denominations from himself. In
the other Month, he visited his Friends in
London, and other Parts of the Kingdom, find-
ing such Excursions and Journeys serviceable
to his Health; yet he pursued his Studies and
Writings, and frequently preached occasional
Sermons, especially in *London* and its Envi-
rons, almost every Day. I find that in some
Years he preached *one hundred and forty* times,
in others many more; besides his Repetitions,

Expositions and devotional Lectures at home. So that the Exhortations he gave his Brethren, in his Discourse on *The Evil and Danger of neglecting the Souls of Men*, came with peculiar Grace and Propriety from him, as they were illustrated by his own Example.

Nor must I, in this Connection, omit his *Correspondence*; which was almost large enough to have taken up the whole time of a Person of common Abilities and Industry. His *Letters* were principally of Business, and that of the most important Kinds. Besides his Correspondence with the Parents and Guardians of his *Pupils*, he had many Letters to write in Answer to Questions of Moment, proposed to him by his *Brethren*, especially those who had been his *Pupils*, and by Congregations at a Distance, who applied to him for Direction and Assistance. His Judgment was often desired by *learned Men*, concerning *critical* Difficulties, or *Works* which they were preparing for the Press; and his own Publications would naturally enlarge his Work of this Kind. His Correspondence with some Persons of the first Rank for Wisdom and Learning in the *established Church* required much Attention and Delicacy. Several *foreign Gentlemen and Divines*, who had heard of his Character and read his Works, sought his *epistolary* Acquaintance, and corresponding with them in *Latin* or *French* required some particular Application. It is surprizing to find how many hundred
Letters

Letters he received and answered in the Space of one Year. I may say of him, as *Pliny* of his Uncle, ‘when I consider his Dispatch of so much Business, I wonder at the Multiplicity of his reading and writing; and when I consider this, I wonder at that.’ But his Resolution was indefatigable, and God had given him a happy Facility in the Dispatch of Business. He was Master of the Contents of a Book upon a summary View, and could readily express his Thoughts upon the most abstruse Questions with Ease and Perspicuity. It is wonderful that his tender Constitution should, for so many Years, support such an intense Application to Business, so unfavourable to Health. His Friends were often expressing their painful Apprehension, that it would impair his Health and shorten his Days, and addressing him with that *carnal Advice*, ‘Master, spare thyself:’ And, with regard to his last Illness in particular, it might have been happy for them and the World had he regarded it. But Love to God and Man, and Zeal for the Salvation of Souls bore him on. He needed no *Recreation*; for his Work was his highest Pleasure. When he saw any Success of his Labours, and found that his Writings were useful to many, it gave him fresh Spirits and Resolution. When he was advised, by a Friend, to *relax* a little and not preach so often, his Answer was, ‘Be in no Pain about me. I hope that we have the Presence of God among

‘ among us, and that he is *bearing Testimony*
‘ *to the Word of his Grace*. I take all the
‘ Care of my Health, which is consistent with
‘ doing the proper Duties of Life; and when
‘ I find myself *refreshed*, rather than *fatigued*
‘ with these Attempts of Service, I cannot
‘ think myself fairly discharged from continu-
‘ ing them.’ To another Friend he thus writes;
‘ I am indeed subject to a little Cough, but I
‘ never preached with more Freedom and Plea-
‘ sure. I am generally employed, with very
‘ short Intervals, from Morning to Night, and
‘ have seldom more than *six* Hours in bed;
‘ yet such is the Goodness of God to me,
‘ that I seldom know what it is to be *weary*.
‘ I hope my Labours are not vain. There
‘ are those, who drink in the Word with great
‘ Eagerness; and I hope it will be found,
‘ that it is not merely as the barren Sand
‘ drinks in the Rain, but rather that it falls
‘ on Ground, which divine Grace will make
‘ prolific. This animates me to my Labours.’
In short, he lived much in a little Time; and
thought it was better to *wear himself out* in
his Master’s Service, than *rust* in literary Indo-
lence, or drag on a longer Life, when his
Vivacity and Activity might be so much di-
minished, as in the Course of Nature they
generally are.—The Motto of his *Family-*
arms was, *Dum vivimus vivamus*; under
which he wrote the following Lines, very ex-
pressive of his general Temper:

‘ Live

‘Live, while you live,’ the *Epicure* would say,
 ‘And seize the Pleasures of the present Day *.’
 ‘Live, while you live,’ the sacred *Preacher* cries,
 ‘And give to God each Moment as it flies †.’
 ‘Lord, in my Views let both united be;
 ‘I live in *Pleasure*, when I live to *Thee*.’

* 1 Cor. xv. 32. † Eccl. ix. 10.



S E C T. II.

*His Attempts to do good, and to promote
 and encourage the Zeal of others, beyond
 the Limits of his own Congregation and
 Family.*

WE have seen what uncommon and almost unparalleled Diligence Dr. *Doddridge* exercised, and with what Care he applied himself to the Duties of his Station, as a *Pastor* and a *Tutor*. But that *Zeal* for God and pious Concern for the Salvation of Men, which glowed in his Breast and led him to this Diligence, carried him yet further; and excited him to embrace every Opportunity of doing good to the Souls of his Fellow-creatures. He often conversed with *Strangers*, whom he accidentally met with, about their religious Concerns in a prudent and friendly Manner. There are some Instances of this Kind mentioned in his *Papers*,

pers, where he had Reason to hope, that a serious lasting Impression was made upon their Hearts by such Conversation.——He generally attended the condemned *Malefactors* at *Northampton*, with a compassionate View to promote their Salvation. Besides conversing and praying with them, he expounded and preached to them; and once he expounded the *fifty-first* Psalm to several, who were to suffer together, with which they seemed to be much affected.——Moreover, he laboured to quicken all, to whom he had Access, to pious and benevolent Services, and to assist and encourage those, who were employing their Time and Abilities in them.——He thought a prudent active Zeal for the Interest of Religion, one of the best *Evidences* of a *pious* Heart. Thus, writing to a Friend, he saith, ‘ I am just returned from visiting your Relation. I find her in a peaceable and happy State, amidst almost total Blindness, Deafness and other Infirmities of Age. She is not indeed favoured with such sensible Supports and Manifestations of the divine Love, as she could wish; but hath, what I think yet *more desirable*, a most affectionate Zeal for the Glory of God and Good of Men, and talks with such a hearty Concern for the Interest of real Religion, as revived my Heart.’ —— He greatly lamented the Indolence of many christian Ministers; even some that were most distinguished for their *philosophical* and *critical* Learn-

Learning. While he saw no Evidence that it was applied to the *grand* Ends of the *Ministry*, he looked upon it as little better than *laborious trifling*. One of his *Brethren* of great Abilities was so fond of Retirement and Study, that he was averse to settling with a Congregation and to any public Services: To him he thus addressed in 1724; ‘ I am sorry, that
‘ you think of spending your Life in a *Hermitage*, in this learned and polite Luxury.
‘ God hath endowed you with Capacities,
‘ which are not always to be buried in Retirement. So bright a Lamp was not lighted
‘ up to consume in a Sepulchre, but to be
‘ fixed on an *Eminence*, where its Rays may
‘ be diffused with public Advantage, and conduct many thro’ this gloomy Defart to the
‘ Regions of eternal Glory. I hope therefore
‘ and believe, it is your constant Care to make
‘ all your Studies subservient to the Views of
‘ such Services. When Providence calls you
‘ to a more public Appearance, I hope you
‘ will be willing to quit your *Cell*, charming
‘ as it is, that you may enter upon Employments at least more important, if not more
‘ delicate, than those, which you now pursue.
‘ This is a Piece of *Self-denial*, which Duty
‘ requires us to submit to; and which will be
‘ acceptable to God in Proportion to our
‘ Fondness for those Elegancies, which we
‘ are contented to interrupt and postpone, that
‘ we may attend to the Advancement of his
‘ King-

‘ Kingdom and Interest. We know the Ap-
‘ plause of our heavenly Master will be an
‘ abundant Recompence for all the Pleasures
‘ we have given up for his sake; and before
‘ we receive that public Remuneration, we
‘ shall find such Entertainment in the Exercise
‘ of Benevolence to our Fellow-creatures, and
‘ the Hope of promoting their everlasting Feli-
‘ city, as we shall never find in conversing with
‘ *Virgil* or *Tully*, *Pliny* or *Addison*, or any of
‘ the Favourite-attendants of our Solitude.’—

When he saw any of his *Pupils* or younger Brethren indolent, or not applying their Time and Talents to the Care of Souls, he would freely expostulate with them; and if ever his Zeal was *excessive*, it was here. When he saw, how much was needful to be done for *Christ* and Souls, and how little really was done, by many Persons of great Abilities and religious Characters, his Spirit was moved within him. He took Occasion, therefore, when he preached before his *Brethren*, to urge every Consideration and Motive, that was likely to increase their Activity. His Discourse on *The Evil and Danger of neglecting the Souls of Men*, contains many forcible Arguments on this Head, sufficient to rouse the Spirit of every Minister, that is not sunk into Stupidity.— He esteemed it a Fault in some worthy *Ministers*, that they were backward to engage in public Services, at the stated *Assemblies of Ministers*, and on occasional Days of *Prayer* or
Thanks-

Thanksgiving. The Multiplicity of his Business and the Importance of his domestic Engagements, might have been a reasonable Apology for his Absence from such Meetings, or for being generally excused from performing any Part of the Service: Yet he was seldom absent, except hindered by Sicknefs, and made no Difficulty of complying with the Desire of his Brethren to take a Share of the Work. He thought, that for Ministers to decline, or to need much Entreaty, *to engage on such Occasions*, was disrespectful to their Brethren, and was setting a bad Example before their young *Associates*; while it seemed to furnish their Hearers with something of a plausible Pretence for refusing to engage in social Prayer, or even to pray in their own Families: on this Principle he was determined to act, tho' he might be, as he sometimes was, charged with Vanity and Love of Applause for so doing.—In Order to make the *Meetings of Ministers* turn to a better Account, than he feared they had generally done, he endeavoured to promote more *regular Associations*; that the Hands of each other might be strengthened by united Consultation and Prayer, and that they might concur in some Schemes for the *Revival of Religion*. What he attempted of this Kind, may be seen in the *Preface* to the *Sermon* above-mentioned; and the attentive *Reader* of it will perceive, how well it was adapted

adapted to promote Piety, Zeal and Love among Ministers and their Congregations.

He was solicitous, that something more might be done among the *dissenting* Churches, towards the *Propagation of Christianity* abroad, and spreading it in some of the darker Parts of our own Land. His *Scheme* for this Purpose may be seen in the same *Preface*: It would too much swell this Work to insert either of the *Plans* in it. I mention them in this Connection, as Evidences of his fervent Zeal to serve the Cause of *Christianity* and vital Religion; and it is hoped the Publication of them hath tended to inspire a like Zeal into others. With the same Views, he generously contributed towards publishing some practical Books in the *Welsh* Language. He was a hearty Friend to the Success of a Society in *Scotland*, for *propagating christian Knowledge*, especially in *North-America*, of which he was a *corresponding Member*. He lamented that there were so few *Missionaries* among the *Indians* near our Settlements there; and was very desirous to train-up some serious Youths of good Health and Resolution to be employed in that Capacity. Two of his *Pupils* were educated with this View, and would chearfully have gone upon the Service; but their nearest Relations would not permit them. ‘ Such, *saieth he*, is
‘ the Weakness of their Faith and Love! I
‘ hope I can truly say, that, if God would
‘ put it into the Heart of my *only Son* to go
‘ under

‘ under this Character, I could willingly part
‘ with him, tho’ I were to see him no more.
‘ What are Views of a *Family* and a *Name*,
‘ when compared with a Regard to extending
‘ my *Redeemer’s* Kingdom and gaining Souls
‘ to *Christ*?’

He was desirous to countenance and encourage all those, who appeared to have the Interest of Religion much at heart, and to be zealous to instruct and save Souls, tho’ they were of different Sentiments and Persuasions from himself. He at first entertained a good Opinion of *Count Zinzendorf*, and his Associates, from the Accounts he had received of them, as a late Archbishop of *Canterbury*, and many other wise and pious Men had done; and he spoke of them in honourable Terms. But what he observed of his crude Notions of Religion, in an Interview he had with him; and what he read of them in his Sermons and Hymns, convinced him, that, whatever the *Count’s* private Views were, his Manner of representing some Doctrines of the Gospel, and particularly his Disrelish for all of them, but those which relate to *the Lamb*, as his Followers generally call our blessed Lord, did *Christ* very little Honour and tended little to christian Edification. He was cautious of entering into any Intimacy with his Associates:
‘ for, saith he, I would remember, that it is
‘ a supposable, yea a probable Case, that ill-
‘ designing Men may endeavour to promote

‘Enthusiasm and divide Churches, merely with a View to enrich and exalt *themselves*, as Heads of a Party.’ But when he heard that some of the *Count’s* Followers despised Prayer, made light of Holiness, and run into other pernicious Errors, he concluded that they were bad Men, preaching with mean and interested Views. He was preparing a Letter to *Count Zinzendorf*, containing a serious Address to him and Expostulation with him; and warning others against the Errors and Enormities, into which his Followers had run, and which had filled so many serious Minds, who once thought well of them, with Wonder and Horror.

He had a favourable Opinion of some of those Clergymen of *the Church of England*, who went under the Name of *Methodists*. By the Conversation he had with some of them, and what he had read of their Discourses, he was led to hope and believe, that they honestly intended the Advancement of Religion. He thought it some Justification of their itinerant Preaching, that they went principally, at least at first, among the most ignorant, rude and profane Persons, who scarce ever attended any Place of Worship; that the State of Religion was low and melancholy, and there was too little Seriousness, Zeal, and a Care to insist upon the peculiar Doctrines of the Gospel, among *Ministers*. He had *seen* some good Effects of their Labours in his own Neighbourhood;

bourhood; he had *heard* of more, from sufficient Authority; and this left him no Room to doubt but God had owned them. 'I cannot but think, *saith he*, that by the Success of some of these despised Men, God is rebuking the Madness of those, who think themselves the *only wise* Men, and in a remarkable Manner making bare his mighty Arm.' He was very sensible of their Errors and Defects; but had observed, in the History of former Times, that many Persons of great Piety, Zeal and Benevolence had been led, partly by their Popularity and Success, and partly by an ill-judged Opposition to them, into some unjustifiable Measures; and yet had been Instruments of great Usefulness in the World. This was the Case with some of the *Reformers* from *Popery*. With Regard to these Men, he thought some of their Errors were pitiable, rather than blameable: That some of them were to be imputed to Faults in their Education; the Want of being led thro' a regular Plan of *Lectures in Divinity*, and into an orderly Method of studying the Evidences, Doctrines and Duties of *Christianity*. He hoped that further Knowledge of themselves, the World and Religion, would give them more judicious Sentiments; and that the Censures and Contempt, which they met with from so many of their Brethren, would make them more humble and cautious. He was well aware that there was some *En-*

thusiasm in them and much among their Followers: But he thought that, nevertheless, they might be useful, as he knew they had been, in rousing Men's Attention, engaging them to bend their Thoughts towards their eternal Concerns; in leading them to read and study the Scriptures, and attend religious Worship in Places, where they might be better instructed and edified. 'In some extraordinary Conversions, *saieth he*, there may be and often is a Tincture of *Enthusiasm*: But, having weighed the Matter diligently, I think a Man had better be a sober, honest, chaste, industrious *Enthusiast*, than live without any Regard to God and Religion at all. I think it infinitely better that a Man should be a religious *Methodist*, than an Adulterer, a Thief, a Swearer, a Drunkard or a Rebel to his Parents, as I know some actually were, who have been wrought upon and reformed by these Preachers.' This was the Sentiment of one of the most judicious Divines of the last Age, Dr. *Whichcote*; 'I am much of his Mind, who did thus apologize for those who did *dissent*, tho' they were in an Error; they do not err in their Affection to God, Religion and Goodness, tho' perhaps they are mistaken in their Choice. But then it is far better for Men to have some *Mistakes* in their Way, than to be devoid of Religion. It is better for Men to be in some Mistakes about Religion, than

‘ than wholly to neglect it. These very Things
‘ argue that the Persons are *awake*, and are
‘ in Search after Truth, even there, where
‘ they have not attained to it*.’ When Dr.
Doddridge saw some of these Persons running
into Errors, he was cautious of giving them
any Encouragement. Many friendly and faith-
ful Admonitions he gave them; and it was
no inconsiderable Evidence of the Humility
and Candour of some of their *Leaders*, that
they desired him freely to tell them, what
he thought amiss in their Sentiments or Con-
duct, and that they received his Admonitions
with Thankfulness. He endeavoured to shew
them their Errors and to regulate their Zeal;
which he thought a more friendly Part and
more becoming a *christian* Minister, than to
revile or ridicule them. He saw some Per-
sons acting under the Sanction of their Names,
who were both ignorant and licentious; and
these he discouraged to the utmost. He of-
ten expressed his Wish, that Ministers, instead
of railing at them from the Pulpit and the
Press, and endeavouring to expose them, would
imitate them in what was truly commendable.
As they saw the common People struck and cap-
tivated with their Address and Appearance of
Zeal, he wished their wiser Brethren would
plainly and seriously preach *the Gospel*, take
due Care of the Souls committed to them,
and labour more abundantly in their Master’s
N 3 Work;

* Select Sermons p. 240.

Work; and thereby secure yet greater Popularity and Acceptance by Means, which they themselves must think just and laudable: For these he thought it their Duty to use, whatever their particular Sentiments and Stations were*. He was severely censured, especially by some of his Brethren, for the Civility and Encouragement he shewed to some of the Leaders of the *Methodists*, and several angry Letters were sent him on this Subject. To such Censures he thus answered; ‘ I wish there
‘ were less Zeal and Rage against these Men.
‘ It has always been a Maxim with me, not
‘ to believe any flying Story to the Prejudice
‘ of those, whom I had apparent Reason,
‘ from what I knew of them, to *esteem*. I
‘ am ready to hope and believe the best of
‘ those, who seem to have the Cause of Re-
‘ ligion

* Perhaps this important Hint may come more unexceptionably from a worthy Clergyman of the *Church of England*: ‘ The Nation hath been much alarmed of late
‘ with Reports concerning the Growth and Increase of
‘ *Methodism*. Would we put a Stop to the farther Pro-
‘ gress of it? There is one Way by which it may be
‘ done: And let us of the established *Clergy* join Hand
‘ and Heart in the Work; *viz.* to live more holily, pray
‘ more fervently, preach more heavenly, and labour more
‘ diligently, than the *Methodist*-ministers appear to do.
‘ Then shall we soon hear that Field-preaching is at an
‘ end; and Christians will flock to the Churches to hear
‘ us, as they now flock to the Fields to hear them.’ *Andrews’ Scripture-doctrine of Grace, in Answer to the Bp. of Gloucester. p. 222. n.*

‘ religion so much at Heart. But I am very far
‘ from justifying them in *all* the Steps they
‘ have taken, or approving all the Lengths
‘ they run; and with their *Anathemas* and un-
‘ charitable Censures I am greatly displeased.
‘ I see some of them running into Extrava-
‘ gancies, which grieve me to the Heart:
‘ And if any will be so unjust as to impute
‘ these Things to me, because I dare not join
‘ in reviling, censuring and judging them,
‘ as some do, amidst their acknowledged In-
‘ firmities and Mistakes, I must wait quietly
‘ till *the Day of the Lord*: and I humbly hope
‘ that He will, in the mean Time, appear to
‘ support my Character, as far as his Glory and
‘ the Good of Souls is concerned in it; and fur-
‘ ther than that, I am not anxiously concerned
‘ about it.’ By acting in this tender, candid
Manner, he might, perhaps, commend and
encourage some, who appeared to be zealous
for the Salvation of Souls, before he had suf-
ficient Opportunities of knowing what their
Principles and Views were; or the Accounts
he had received of the Success of their La-
bours might be exaggerated; or they might
represent him, as encouraging them more than
he did. He might also think some of their
Errors of much less Consequence, than his
Brethren did. But these are often the Weak-
nesses of the best Minds; and, as a good Judge
of human Nature says, ‘ *Ut quisque est Vir*
N 4 *optimus,*

optimus, ita difficillimè esse alios improbos suspicatur *. The better a Man himself is, the less will he be inclined to suspect others of bad Designs.

* Cic. Ep. ad Q. Fratr.



S E C T. III.

His Catholicism, Moderation and friendly Behaviour to Persons of different Sentiments and Persuasions.

DR. Doddridge had diligently studied the Gospel, and had just Ideas of the Extent and Importance of *christian Liberty*. He had impartially examined the Controversy between the established Church of *England*, and the *Protestant Dissenters*, and thought it his Duty to adhere to the latter. He thus wrote to one of his *Fellow-students* on this Subject; 'I am now more fully studying the Business of *Conformity*; and for that Purpose am reading the Controversy between Bishop *Hoadley* and Dr. *Calamy*; as indeed I think it necessary to examine into the Affair, before I determine upon being ordained among the *Dissenters*. Upon the whole, I must say, that, as nothing hath had a greater

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' Tendency to confirm my Belief of *Chris-*
 ' *tianity* than the most celebrated Writings of
 ' *Jews* and *Deists*; and my adhering to the
 ' *Protestant* Cause than the Apologies of many
 ' of the *Roman Catholics*; so the Study of the
 ' best Defenders of *the Church of England*,
 ' which I have yet seen, hath added a great
 ' Deal of Weight to my former Persuasion,
 ' not only of the Lawfulness but Expediency
 ' of a *Separation* from it. Yet when I see
 ' how many plausible Arguments may be ad-
 ' vanced on the contrary Side, I am not in-
 ' clinable to *censure* those, who yield to the
 ' Force of them.' His generous Heart never
 confined Truth and Goodness to one particu-
 lar *Sect*, nor in any other Respect appeared
 bigotted to that, or uncharitable to those, who
 differed from him. The Principles on which
 he acted will be seen by the following Extracts
 from his *Writings*. ' I look upon the dissent-
 ' ing Interest, *saieth* he, to be the Cause of
 ' *Truth, Honour* and *Liberty*; and I will add,
 ' in a great Measure, the Cause of *serious*
 ' *Piety* too. It was not merely a generous
 ' Sense of *Liberty* (which may warm the
 ' Breast of a *Deist*, or an *Atheist*) but a reli-
 ' gious Reverence for the *divine Authority*,
 ' which animated our pious Forefathers to so
 ' resolute and so expensive an Opposition to the
 ' Attempts, which were made in their Days
 ' to invade the Rights of Conscience, and the
 ' Throne of *God*, its only Sovereign. And
 ' if

‘ if the Cause be not still maintained on the
‘ same Principles, I think it will hardly be
‘ worth our while to be much concerned a-
‘ bout maintaining it at all*.’ In his Dedic-
‘ tion of a Sermon to the pious Mr. *Hervey*, he
‘ thus expresseth himself; ‘ You being, I doubt
‘ not, persuaded in your own Mind, that *Dio-*
‘ *cesan Episcopacy* is of divine Original, and
‘ that *the Church hath Power to decree Rites*
‘ *or Ceremonies and Authority in Controversies*
‘ *of Faith*, have solemnly declared that Be-
‘ lief; and, in Consequence of it, have obliged
‘ yourself to render *canonical* Obedience to
‘ those, whom you thereby acknowledge as
‘ governing you by an Authority delegated
‘ from *Christ*; that thus you may be *subject to*
‘ *every Ordinance of Man for the Lord’s Sake*,
‘ and thereby approve your Submission to him,
‘ I have declined that Subjection; not from
‘ any Disrespect to the Persons of the *esta-*
‘ *blished ecclesiastical Governors* (many of whom
‘ I hold in the highest Esteem and number
‘ among the most distinguished Ornaments of
‘ our common *Christianity*) and least of all
‘ from an Unwillingness to yield Subjection,
‘ where I apprehend *Christ* to have appointed
‘ it; for, so far as I know my own Heart, it
‘ would be my greatest Joy to bow, with
‘ all Humility, to *any* Authority delegated
‘ from him: But I will freely tell you and
‘ the World, my *Nonconformity* is founded
‘ on

* Free Thoughts, in Tracts, &c. V. ii. p. 266.

‘ on this, that I assuredly believe the contrary,
‘ to what the Constitution of *the Church of*
‘ *England* requires me to declare, on the a-
‘ bove-mentioned Heads and some others, to
‘ be the Truth. And I esteem it much more
‘ eligible to remain under an Incapacity of
‘ sharing its Honours and Revenues, than to
‘ open my Way to a Possibility of obtaining
‘ them, by what would, in me, while I have
‘ such an Apprehension, be undoubtedly an
‘ Act of Prevarication, Hypocrisy and Fals-
‘ hood; reverencing herein the Authority of
‘ God, and remembering the Account I must
‘ shortly give in his Presence.’——Yet he be-
haved with the utmost Candour to the Mem-
bers of the *established Church*. ‘ I would be
‘ far, *saieth he*, from confining all true Reli-
‘ gion to the Members of our own Congrega-
‘ tions. I am very well aware, that there are
‘ a Multitude of excellent Persons in the *Esta-*
‘ *blishment*, both among the *Clergy* and *Laity*,
‘ who, in their different Stations, are *burning*
‘ *and shining Lights*; such as reflect a Glory
‘ on the human Nature and the christian Pro-
‘ fession.’ He always spoke of the established
Religion of our Country with Respect. In
explaining those Texts of Scripture in his *Fa-*
mily-expositor, in which he could not avoid
shewing his Sentiments in some Points of *Dis-*
cipline, different from those which generally
prevail, he conscientiously abstained from all
Reproaches; ‘ to which indeed, *saieth he*, I am

‘ on

‘ on no Occasion inclined, and which I should
‘ esteem peculiarly indecent, where the *reli-*
‘ *gious Establishment* of my Country is in
‘ Question; and above all, where a Body of
‘ Men would be affected, many of whom
‘ have been, and are, among the ablest *Ad-*
‘ *vocates* and brightest *Ornaments* of *Christi-*
‘ *anity*. I have been also careful to adjust my
‘ Expressions with as much *Tenderness* and
‘ *Respect*, as Integrity and that Reverence,
‘ which an honest Man would owe to the
‘ Judgment of his own Conscience, were it
‘ more singular than mine, would admit *.’

—He never made any petulant Objections against the Worship or Discipline of *the Church of England*, nor uttered any severe or unkind Reflections upon it. Indeed he very seldom mentioned the Grounds of the Difference between it and the *Dissenters* in the Pulpit; and when his Subject naturally led him to it, he took Occasion to shew, how *small* the Things in debate were, compared with those *important* Principles and Truths, in which they agreed.

—He always spoke in the most respectful Terms of the worthy *Clergy* of the established Church; thought himself happy in the intimate Friendship of some of them, and kept up a friendly Correspondence with others, even with some of the highest Rank in it. Upon the same Principles, he rejoiced, when he had Opportunity, as he sometimes had, of serving

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* Expositor. V. 3. Pref. p. ix.

any of them in their secular or ministerial Interests. — He deeply lamented, that a *Separation* from the Communion of that Church was, in his Apprehension and that of many other good Men, made so necessary. He heartily wished and prayed for a greater Union among *Protestants*; and longed for the happy Time, when, to use his own Words, ‘ the Question
‘ would be, not how much may we lawfully
‘ *impose*, and how much may we lawfully
‘ *dispute*? but on the one side, what may we
‘ *wave*, and on the other, what may we *ac-*
‘ *quiesce-in*, from a Principle of mutual Ten-
‘ derness and Respect, without displeasing our
‘ common Lord, and injuring that great Cause
‘ of *original Christianity*, which he hath ap-
‘ pointed us to guard.’ Having mentioned to one of his Friends a candid Letter he had received from a *Bishop*, he adds, ‘ O that God
‘ would open a Way to a stricter Union a-
‘ mong *Protestants* of every Denomination!
‘ But the Darkness of our Minds, the Nar-
‘ rowness of our Hearts, and our Attachment
‘ to private Interest make it, I fear, in a great
‘ Measure, impracticable.’ — ‘ I greatly rejoice,
said he, on another Occasion, ‘ when I see
‘ in those, whom upon other Accounts I most
‘ highly esteem, as *the excellent of the Earth*,
‘ that their Prejudices against their Brethren
‘ of any Denomination are subdued, as mine
‘ against the Writers of the *Establishment* early
‘ were, and that we are coming nearer to
‘ the

‘ the Harmony, in which I hope we shall ever
‘ be *one in Christ Jesus*.’——One of his Cor-
respondents had informed him of a Report
spread in *London*, in 1750, that he was about
to conform to *the Church of England*; to which
he thus answereth; ‘ Assure those, who may
‘ have heard of the Report, that tho’ my
‘ growing Acquaintance with many excellent
‘ Persons, some of them of great Eminence,
‘ in the *Establishment*, increases those candid,
‘ respectful Sentiments of that Body of Chris-
‘ tians, which I had long entertained; yet I
‘ am so thoroughly persuaded of the Reason-
‘ ableness of *Nonconformity*, and find many of
‘ the Terms of *ministerial Conformity* so con-
‘ trary to the Dictates of my Conscience in
‘ the Sight of God, that I never was less in-
‘ clined to submit to them; and hope I shall
‘ not be willing to buy my *Liberty* or my
‘ *Life* at that Price. But I think it my Duty
‘ to do my Part towards promoting that mu-
‘ tual Peace and good Will, which I think
‘ more likely than any thing else, either to
‘ reform the Church, or at least to promote
‘ *true Christianity*, both in the *Establishment*
‘ and Separation; to strengthen the *Protestant*
‘ Cause and defeat the Designs of our com-
‘ mon Enemies. And, conscious that I speak
‘ and act from these Principles, and that I am
‘ approved of God in it, I do not fear the
‘ Resentments of any narrow-spirited Persons.
‘ I would not be a *Knight-errant* in the Cause
‘ of

‘ of *Candour* itself; nor would I so fear the
‘ Imputation of mean and unworthy Designs,
‘ as to be deterred, by the Apprehension of
‘ it, from what is in it self right. For at that
‘ Rate, from what may we not be deterred? I
‘ am much more sollicitous to deserve well of
‘ the Public, than about the Returns I may
‘ meet with for doing it.’

But his *catholic* Sentiments on this Head
will more fully appear from a Passage in his
Preface to Arch-bishop *Leighton's expository
Works*, which I think must give great Plea-
sure to every benevolent Mind. ‘ It is truly
‘ my Grief, that any Thing should divide me
‘ from the *fullest Communion* with those, to
‘ whom I am united in the Bonds of as ten-
‘ der Affection, as I bear to *any* of my Fel-
‘ low-christians. And it is my daily Prayer,
‘ that God would, by his gentle but power-
‘ ful Influence on our Minds, mutually dispose
‘ us more and more for such an *Union*, as
‘ may most effectually consolidate the *Protes-*
‘ *tant* Cause, establish the Throne of our *gra-*
‘ *cious Sovereign*, remove the Scandal our Di-
‘ visions have occasioned, and strengthen our
‘ Hands in those Efforts, by which we are at-
‘ tempting, and might then I hope more suc-
‘ cessfully attempt, the Service of our *common*
‘ *Christianity*. In the mean Time, I desire
‘ most heartily to bless God for any Advances
‘ that are made towards it.’ He illustrates
and confirms his Thoughts and Hopes on this
Head,

Head, by the Words of a familiar Letter he had received, from a worthy Member of *the Church of England*, well-known in the learned World. “ I am glad, *saieth his Correspondent*, “ that *Christianity* begins so well to be understood and taught by so many Men of Parts and Learning in all Sects; the Fruits of which appear in a Candour and Charity, unknown to all Ages of the Church, except the *primitive*, I had almost said, the *apostolic Age*. Doth not this give you a Prospect, tho’ perhaps still very distant, of the Completion of the famous *Prophecy*, that speaks of *the Lion and the Lamb lying down together* in the Kingdom of the *Messiah*? “ *Lions* there have been in all Churches; but “ too many fierce, greedy and blood-thirsty “ *Lions*, tho’ often disguised like *Lambs*; and “ some *Lambs* there have been simple enough, “ to think it expedient for the Flock to assume the Habit and Terror of *Lions*. But “ I hope they now begin to undeceive themselves, and to consider *Christianity*, as intended to bring back the World to that State of Innocence, which it enjoyed before the Fall. To attain this happy State, all Christians should unite their amiable Endeavours: “ And instead of looking-out for, and insisting upon, *Points of Difference* and Distinction, seek for those only, in which they do “ or may agree. They may at least sow the “ *Seeds of Peace and Unity*, tho’ they should “ not

“ not live to reap the *Fruit* of it in this
“ World. *Blessed are the Peace-makers*, saith
“ the Prince of Peace, *for they shall be called*
“ *the Children of GOD*: An Appellation in-
“ finitely more honourable than that of *Pas-*
“ *tor, Bishop, Archbishop, Patriarch, Cardi-*
“ *nal or Pope*; and attended with a Recom-
“ pence infinitely surpassing the richest Re-
“ venues of the highest *ecclesiastical Dignities*.”
I join, adds the *Doctor*, my hearty Wish
and Prayer with those of my much-esteemed
Friend, that we may all more and more
deserve this Character, and attain its Reward.
I am persuaded, that nothing ever appeared,
in his Lectures, Correspondence or private
Discourse, inconsistent with these Sentiments,
which he hath publicly avowed; especially in
his *Sermon on christian Candour and Unanimity*.
He laboured to promote a like candid and
friendly Spirit in his *Pupils*. He exhorted
them to treat their Brethren of the Establish-
ment with Respect; never to utter any In-
vectives against the Constitution or Forms of
the Church of England; and, if Providence
should fix them near humble, peaceable, pious
Clergymen, to honour and love them, to cul-
tivate a Friendship with them, to study to
serve them and promote their Reputation and
Interest. These were the Advices of the
Lecture-room: And I have the Pleasure to
know, that those of his *Pupils*, with whom
I am acquainted, have acted upon these ca-
tholic

tholic Instructions, and been remarkable for their Candour and Moderation, in Consequence of the Pains he took, by his Instructions and Example, to instill these Virtues into them, and his laying before them the Arguments on both sides of contested Questions.

Whoever considers how numerous the *protestant Dissenters* in this Kingdom are; that they claim a Liberty of chusing their own Ministers, of judging for themselves of the Sense of *Scripture*, and what Rites and Modes of Worship that enjoins; and where there is no particular Rule, of determining for themselves what is most subservient to christian Edification; whoever considers this, will not wonder that there have been, and are, different Sentiments among them; that they are ranged under different Denominations, and that there are sometimes *Divisions* and Contentions among them. These Dr. *Doddridge* saw and lamented; and was as careful, as he could be, consistently with keeping a good Conscience, to be upon friendly Terms with them all, to shew a candid Temper to those of a different Persuasion, and promote the like in them. 'He was very little inclined to contend about *technical Phrases* of human Invention, which have, with equal Frailty, been idolized by some and anathematized by others.' A rigid Spirit, and a Stiffness about *indifferent Things*, he very much disliked; especially when attended with *Uncharitableness*.

bleness. He thought ‘ there was always Reason to *suspect* those Persons and Principles, that would alienate our Hearts from any of the faithful Servants of Christ, because they do not agree with our Sentiments about the *Circumstantials* of Religion; and that Christians had great Need to be cautious, lest they abuse their Liberty to gratify those irregular Passions, which, to what ever high Original they may pretend, were indeed to be traced no higher than a *carnal* Principle, and to be numbered among the *Works of the Flesh.*’ It grieved him to see *Impositions upon Conscience* any where; especially among *Dissenters*, as they were so evidently contrary to their own Principles. ‘ Our Interest, *saieth he*, hath received great Damage by unscriptural Impositions and uncharitable Contentions with each other.’ It appears from what was said above of his Behaviour to his *Pupils*, that he thought it unjust in itself, and very injurious to the Interest of Religion, to be rigorous with *young Ministers and Students* about their particular Sentiments, and to tye them down to profess their Assent to *Formularies*, containing Points of a very abstruse or a very doubtful Nature: He thought it also *foolish* in the Imposers, as being likely to prejudice them against those Points, and drive them into the opposite, and perhaps worse, Extreme. When therefore the Author of *Christianity not founded on Argument*

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had

had derided this Practice, he left others to defend it, who were chargeable with it, or approved it. It was an inviolable Maxim with him, ' never to condemn his Brethren as ' having forfeited all Title to the Name of ' *Christians*, because their *Creeds* or *Confessions* ' of *Faith* did not come up to the Standard ' of his own; yea, he thought that if it were ' a Matter that seemed of so great Importance, ' as to give some Room to suspect, that the ' Mistake was *fatal* (which surely nothing can ' be, which does not greatly affect Men's ' *Temper* towards God and each other) even ' that Consideration should engage us to Gentleness and Tenderneſs, rather than Severity, ' if peradventure we may remove their Prejudices *.'

He thought *Separations* in Churches very seldom happened, but there were Errors and Faults on both Sides. In some Instances of this Kind, both Parties made their Appeal to him; and, upon the most impartial Survey of the Grounds of the Difference, he sometimes saw Reason to *blame*, and therefore often displeased, *both*. In some of those, which came to his Knowledge, and which arose from the People's Dislike to their Ministers, he found them owing to the Departure of those Ministers, from what their People apprehended the most weighty Truths of the Gospel; to their Want of a more serious Spirit, and a due Sense

* Sermon on Candour, in *Traſs*, V. 3. p. 219.

Sense of the Importance of their Work; to their not addressing their Hearers in a plain, lively Manner; or to their neglecting pastoral Inspection, and complying too much with fashionable Diversions and Follies; and then shewing too warm a Resentment, if their People expressed any Dissatisfaction on these Accounts. In some *Letters* on such Occasions, he thus expresseth himself; ‘ The Edification and
‘ Comfort of Souls does not depend on those
‘ *Niceties* of Sentiment and Expression, which
‘ too often divide wise and good Men; but
‘ on something *common* to them all, which,
‘ because we forget, we quarrel with one ano-
‘ ther about other Things. It is for want
‘ of going so far, as they reasonably might,
‘ and in Duty ought, even upon *their own*
‘ Principles, that so many rash young Men
‘ ruin their Reputation and Usefulness and the
‘ Congregations under their Care. I have seen
‘ some Instances of *Divisions*, which have been
‘ owing to the over-bearing Temper of some
‘ wealthy Men, and despising the poorer Sort.
‘ No Pains have been taken, by Meekness and
‘ Condescension, to lessen their Prejudices;
‘ tho’ some of them are, in other Respects,
‘ most excellent Persons; and their *Zeal*, tho’
‘ carried perhaps to an extreme, ariseth from
‘ a deep Conviction of the Importance of Re-
‘ ligion and the Gospel; while a great deal
‘ of what is called *Charity* in others, is either
‘ *Ignorance* of Religion or *Indifference* to it.

‘ I have seen many *Bigots for Liberty*, and a
‘ remarkable Want of Candour in some great
‘ *Pretenders* to it. I have known some *Leaders*
‘ in that Cause, which declares most for *Cha-*
‘ *rity*, who have not been very ready to put
‘ a charitable Construction upon the Conduct
‘ of those, who were not in the *same* Senti-
‘ ments; but have imputed their Zeal to the
‘ Love of Money or Power. The boasted
‘ *Patrons of Liberty* would have exclaimed,
‘ if all the good Things they have done were
‘ to be charged to some such low Motive,
‘ We should then have heard much of its
‘ being the Prerogative of God to *judge Hearts*,
‘ and the like. Such Reasoning is no less
‘ true and applicable in *one* Case, than in the
‘ *other*. What Pity is it we should be so in-
‘ consistent with ourselves!—I think Per-
‘ sons have a *Right to judge for themselves* in
‘ the Choice of their Ministers, and that it is
‘ a very unwarrantable Infringement of *chris-*
‘ *tian Liberty* to deny that Right, or shew
‘ any Resentment towards those who make use
‘ of it; and in *protestant Dissenters*, quite in-
‘ excusable. In Cases of *Separation*, I think
‘ it the Wisdom and Duty of my Brethren,
‘ to treat any *Minister*, whom a Church se-
‘ parated from theirs shall chuse, with what-
‘ ever Degree of Kindness and Respect his
‘ Temper and Conduct might entitle him to
‘ in any other Situation; without imputing
‘ to him any thing, that might seem Matter
‘ of

‘ of Complaint in that Body of Men, from
‘ whom he received the Invitation. It is most
‘ for the Peace of Ministers and the Churches
‘ over which they preside, that those, who are
‘ discontented under their Ministry, should
‘ have a Place to receive them, rather than
‘ continue where they were on uneasy Terms.
‘ God knows, I have no Part in *dividing*
‘ Counsels, tho’ I have been charged with it,
‘ or any Thing that should alienate the Hearts
‘ of good Men from each other.’—Upon
these Maxims he acted himself, and found the
Comfort of it. There was a Congregation in
Northampton, which chiefly consisted of those,
who had separated from his, before he settled
there: Nevertheless he lived upon the most
friendly Terms with them, as he believed they
acted agreeably to the Convictions of their own
Consciences. He *rejoiced* when they had a
worthy Minister of moderate Principles, treat-
ed him in a brotherly Manner and did him
all the Service in his Power: particularly, he
procured for him an *annual* Allowance towards
his better Support, by the favourable Repre-
sentation he made of his Temper and Cha-
racter, and by assuring those, who were con-
cerned in the Allowance, that he should take
it as no Offence to himself.—He was de-
sirous to turn the Zeal of his Brethren into a
right Channel, to persuade them to suspend at
least their Debates upon *smaller Matters*, that
they might with united Efforts concur in pro-
secuting

secuting that *great Design*, for which the Gospel was revealed, the Spirit given, and their Office instituted. ‘ Since it is so evident, *saieth*
‘ *he*, that Irreligion hath gained Ground upon
‘ us, while we have been attending to other,
‘ and, to be sure, lesser Matters, let us, by a
‘ plain, serious, zealous Way of preaching the
‘ most vital Truths of *Christianity*, joined with
‘ a diligent Inspection of the Souls committed
‘ to our Care, try what can be done to prevent
‘ the Progress of this *growing Apostacy*,
‘ and recover the Ground we have lost. Ignorant
‘ and prejudiced Men may perhaps accuse us of
‘ *Bigotry* or *Enthusiasm*; but let us do our best to convince them of their
‘ Error, by the *Candour* of our Temper and
‘ the *Prudence* of our Conduct *.’

While he was thus candid and moderate towards his *protestant* Brethren, he had a just Abhorrence of the *Tenets of Popery*, and especially its persecuting Spirit; as he hath shewn in his Comments on those Passages of the *new Testament*, which refer to this *great Apostacy*, and in his much-admired Sermon, on *The Absurdity and Iniquity of Persecution for Conscience Sake in all its Kinds and Degrees*. How he considered and estimated the Difference between the Churches of *England* and *Rome*, will be seen in the following Passage from one of his *Sermons against Popery*, (mentioned above p. 72.) shewing how reasonable and necessary the

* *Sermons on Regeneration*, Pref. p. vii.

the *Reformation* was, and how justifiable our continued *Separation* from the *Romish Church* is. ‘ My Brethren, pardon the Freedom of my
‘ Speech. I should have thought it my Duty
‘ to have separated from the Church of *Rome*,
‘ had she pretended only to determine those
‘ Things, which Christ has left *indifferent* :
‘ How much more, when she requires a Com-
‘ pliance with those, which he hath *expressly*
‘ forbid? When she has the Insolence to say,
“ You shall not only confine yourself to a *pre-*
“ *scribed Form* of Words, but you shall wor-
“ ship in an *unknown Tongue* : You shall not
“ only bow at the venerable Name of our
“ common Lord, but you shall worship an
“ *Image* : You shall not only kneel at the Com-
“ *munion*, but kneel in *Adoration* of a Piece of
“ Bread : You shall not only pronounce, or
“ at least appear to pronounce, those *accursed*,
“ who do not believe what is acknowledged
“ to be *incomprehensible*, but those who do not
“ believe what is most *contrary* to our Reason
“ and Senses.’ When these are the Terms of
‘ our continued Communion, *the Lord judge*
‘ *between us and them* ! Had nothing but *indif-*
‘ *ferent Things* been in Dispute, we should have
‘ done, as we do by our Brethren of *the*
‘ *Church of England*, taken our Leave of them
‘ with Decency and Respect : We would have
‘ loved them as *our Brethren*, while we could
‘ not have owned them as *our Lords*. But
‘ when they require us to purchase our Peace,
‘ by

‘ by violating our Consciences and endanger-
 ‘ ing our Souls, it is no wonder that we escape
 ‘ as for our Lives : retiring, not as in the
 ‘ former Case, from an *inconvenient Lodging*,
 ‘ where we are straitened for want of Room,
 ‘ but from a *ruinous House*, where we are in
 ‘ Danger of being crushed to Pieces ; or ra-
 ‘ ther, we retire with Indignation and Horror,
 ‘ as from a *Den of Thieves*, where we must be
 ‘ either the Associates or the Sacrifices of their
 ‘ Wickedness. And to all their Terrors and
 ‘ Threatnings, we oppose the awful Voice of
 ‘ GOD, *Come out of her, my People, that ye be*
 ‘ *not Partakers of her Sins, and that ye receive*
 ‘ *not of her Plagues ; for her Sins have reached*
 ‘ *unto Heaven, and GOD hath remembered*
 ‘ *her Iniquities.*’ Revel. xviii. 4, 5.



S E C T. IV.

His Benevolence, Affability, public Spirit,
and Liberality.

DR. Doddridge was very much of the
 Gentleman, understood the Decorum of
 Behaviour, and was solicitous to treat others
 with those Forms of *Civility* and *Complaisance*,
 which are usual among well-bred People. ‘ I
 ‘ know,

‘ know, *saieth he*, that these Things are mere
‘ Trifles in themselves, but they are the *Out-*
‘ *guards* of Humanity and Friendship, and
‘ effectually prevent many a rude Attack;
‘ which, taking its Rise from some little Cir-
‘ cumstance, may nevertheless be attended
‘ with fatal Consequences.’ The *Waspsishness*
of some learned and good Men, and the *Acri-*
mony, with which they treat others, whom
they think their Inferiors in Knowledge and
Science, or who differ from them in Senti-
ments, were very disagreeable to him. He
had contracted nothing of that *Moroseness* and
Distance, which Persons of great reading, and
those who are engaged in a constant Hurry of
Business, are apt to discover in their Conver-
se, especially with their Inferiors. There was
nothing uncivil or forbidding in his Behaviour;
nothing over-bearing or harsh in his Lan-
guage. He was *easy of Access* to the poorest,
when they came to him about their Afflictions
or religious Concerns, and would leave his
most favourite Studies to hear their Com-
plaints, to counsel, comfort and pray with
them; he treated them with Tenderness, yet
lessened not himself by unbecoming Famili-
arity. He thought such a Deportment pecu-
liarly incumbent on the Ministers of the Gos-
pel and the Instructors of Youth; out of Re-
gard to their general Character, the Influence
of their Example, and from a Concern to lead
all with whom they conversed, especially those
under

under their Care, to entertain a favourable Opinion of their Humility and Readiness to serve them. In Consequence of such an Opinion, they will be more free in their Conversation with them, especially in communicating their spiritual Concerns, than they would be, if they saw them difficult of Access or austere in their Manner of conversing.——His Temper was unsuspicious, mild and sweet; and *in his Tongue was the Law of Kindness*. This, it must be owned, was sometimes carried to an *Excess*; especially in younger Life. His Candour led him to think more favourably of some Persons than they deserved; particularly those who possessed some shining Talents or Qualities, especially if they appeared to be active for the Advancement of Religion. At the same time the Openness of his Temper, and a kind of natural Complaisance, led him to say civil and obliging Things of their Characters and Views: But in some Instances he afterwards saw Reason to alter his Judgment of them, and be upon the Reserve in his Behaviour to them. This produced some Inconveniences; for a few who did not know him, suspected his Sincerity; and the Persons in Question thought themselves injured, by his declining an Intimacy with them, or a Recommendation of them, from which they expected some Advantage. While those who were most intimately acquainted with his real Character and the Motives on which he acted, knew him to be

be incapable of that Diffimulation or Inconsistency, with which he was charged. I mention this the rather, that it may serve as a *Caution* to the good-natured Reader, to restrain the *Excesses* of Civility and Compliment; agreeably to the Advice of a *noble Writer*, ‘Be cautious in all Declarations of Friendship; as the very common Forms of Civility are too often explained into undesigned Engagements*.’

But the Benevolence of the *Doctor's* Temper was not shewn in Word and Tongue only, but *in Deed and in Truth*; and the Effects of it were substantial, lovely and extensive. His Zeal to do good to the *Souls of Men*, arising in Part from this *benevolent* Principle, hath already been mentioned. I am now to add, that his Heart was touched with the Miseries of the Poor, and this led him to *devise liberal Things*. No Man was more free from a covetous Spirit. He never sought *great Things* for himself and his Family, nor was ambitious to leave them rich in this World. He often quoted that *Saying* of his Master, as a true and precious Monument of apostolic Tradition; *It is more blessed to give, than to receive*. He enquired after and relieved distressed Objects; pleaded the Cause of the Poor and Needy in his Sermons and private Discourses, and used all his Interest with his Friends to induce them *to do good and communicate*. But he never laid any Burthen of this Kind upon others (if per-
haps

* Lord Orrery's Life of Swift, p. 224.

haps they might think it so) without bearing more of it himself, than, some may think, in Justice to his Family, he ought to have done. He exhorted others, agreeably to the Directions of the *new Testament*, to appropriate some certain *Part* and *Proportion* of their Estate and Revenues to charitable Uses; with a provisional Increase, as God should prosper them in any extraordinary Instances. By this Means they would always have a *Fund* at hand; and probably be more ready to communicate, when they looked upon what was so deposited, as not in any Sense *their own*; but as already given away to such Uses, tho' not yet affixed to particular Objects. He exhorted Christians to make a Trial for one Year, on such Terms, as they thought in their Consciences would be most pleasing to God; and by their Observation on that, to fix their Proportion for the next. He exhorted them to spare, to retrench Superfluities, and deny themselves some of the *Elegancies* of Life; not that they might have more to hoard-up, but have more to give*. And upon these Maxims he acted himself. In one of his *annual Reflections* upon the Providences of God to him, his Views, Resolutions, &c. he writes; ' I have
' this Day in secret Devotion, made a *Vow*, that
' I would consecrate a *tenth Part* of my Estate
' and Income to *charitable* Uses, and an *eighth*
' *Part* of all that shall this Year come-in from
' my

* Rise and Progress, Ch. 28. § 10.

‘ my Books or occasional Contributions ; unless
‘ any Circumstances arise, which lead me to
‘ believe, that it will be injurious to others to
‘ do it.’ At the Beginning of the following
Year he thus writes ; ‘ Having fully discharged
‘ the charitable Account last Year, I renew
‘ the like Resolution for this ; and desire to
‘ observe how God prospers me, that I may
‘ do *in Proportion* to it.’ His Accounts shew,
how punctually he fulfilled these Engagements,
and that he often exceeded them : So that, con-
sidering his Family, and the Precariousness of
most of his Income, his *Liberality* will appear
very remarkable. He often lamented, that in
his Youth he had not been sufficiently frugal,
so as to leave Room for contributing more to
relieve the Necessities of others ; tho’, while
he was at School and the Academy, as he
hath sometimes informed his *Pupils*, he never
contracted any Debts, nor spent Money in un-
necessary Articles. This he reckoned a Piece of
Justice to his Benefactors, and a *preparatory Dis-*
cipline for appearing reputably, and maintain-
ing good Oeconomy, when he entered upon
public Life ; and tho’ his Income was small,
he had always a little Cash in Hand at the
Close of every Year. Yet he afterwards thought,
he might have been more frugal, and thereby
have had more to have done good with.

Besides the Proportion he devoted to chari-
table Uses, he was a *Lover of Hospitality*, en-
tertained his Brethren and Friends with great
Respect

Respect and Kindness, and supplied many necessitous Persons and Families. After a *considerable Legacy* to the Poor in his *Will*, he adds, ' I am persuaded, my dear Family will not be, upon the whole, the poorer for this little Kindness to those, whom I hope they will consider as the Friends of *Christ*, and will delight, as they can, in doing them good. I have thought it my Duty to lay up but very little for *my own Children*, while I have seen so many of the *Children of GOD*, and some of them most excellent Persons, in Necessity.' He had great Compassion for the *industrious Poor*, visited their Families, enquired into their Circumstances, and particularly, whether they had *Bibles* and *practical Books*; and he bestowed upon them, or endeavoured to procure for them, those which he judged most necessary and useful. He gave away a great Number of his *smaller Pieces*, among the Poor of the Town and Neighbourhood where he lived, without Distinction of Parties.

He drew up, and printed at his own Expence, a *friendly Letter to the private Soldiers of a Regiment of Foot*, which was one of those engaged in the important and glorious Battle of *Culloden*, concerning the detestable Vices of *swearing and cursing*, to which they were addicted. It is now printed with his other small Pieces; and it is much to be wished, that *Officers*, and other *Gentlemen of Fortune* would distribute it among *Soldiers* with the same benevolent Design. Many

Many wealthy Persons, from a Conviction of his Integrity and Prudence, and a Desire to gratify his benevolent Temper, put considerable Sums into his Hands for charitable Purposes; and he kept a most faithful and circumstantial Account, how that Money was distributed.—He was very active in setting on foot the *County-hospital* at *Northampton*: He not only contributed generously to it himself, but spent much Time (more valuable to him than Money) in ripening that excellent Design. He preached and printed a *Sermon* in Favour of it, in which he pleads its Cause with forcible and insinuating Arguments. He often reflected, with great Satisfaction, on the Pains he had taken to establish *this Charity*, and the good Effects he had seen of it; in relieving so many, who are the *worthiest* Objects of Charity, and promoting a *social* and *catholic* Spirit among Persons of different Parties and Persuasions, by their Union in carrying on a benevolent Design. It gave him particular Pleasure to reflect, that *the Souls of the Patients* might be instructed, awakened and improved by the religious Advantages, with which they were favoured in the *Hospital*, while the Cure of their bodily Disorders was proceeding.

As a farther Instance of his Benevolence and public Spirit, I might mention the Part he acted at the *Rebellion* in 1745; exerting himself with great Zeal and at a considerable Ex-

pence in the Cause of his King and Country. When a Regiment was raising in *Northamptonshire*, to be under the Command of the *Earl of Halifax*, he wrote many Letters to his Friends in that County and Neighbourhood to excite their Concurrence; he went about among his own People to encourage proper Persons to enlist, and had the Pleasure to find many of them chearfully engaging in the Design. To which I may add, that he took Pains to cherish in his Pupils a hearty *Loyalty* and *Affection* to his late *Majesty*, who governed us in Righteousness and Peace; and embraced the many Opportunities, which his Lectures of *civil and ecclesiastical History* gave him for that Purpose. Those who knew him best are fully convinced, that what he said on this Subject, in his Sermons on some *public* Occasions, which were published, and the Dedication of his *Family-expositor* to the *Princess of Wales*, was the genuine Sentiment of his Heart; and there was nothing inconsistent with it in any of his Lectures or private Discourses.

I have already taken Notice of his establishing a *Charity-school* at *Northampton*; to which I have now only to add, that he was a constant Contributor to it, besides the Pains he took to superintend and assist the Education of the Scholars.—He educated several young Men of good Genius and Dispositions for the *Ministry*, in a great Measure at his own Expence;

pence; and had the Satisfaction to see them entering upon the Work with proper Furniture and great Acceptance; and to receive from them such grateful Returns, as were in their Power *.

But his generous Heart was most open to encourage any Schemes for *propagating Religion*, and spreading the *Gospel* among those, who were Strangers to it. Here he led the Way, and exerted all the Force of Persuasion to engage others to concur in them. Thus, writing to a Friend, concerning his *Plan* for propagating the Gospel, he saith, ' It is much better and more delightful to do a little for
P 2 ' our

* I will beg the Reader's Leave to mention, in this Connection, a Circumstance, which reflects great Honour on the worthy Person, to whom it refers. He had been educated for the Ministry under the *Doctor's* Tuition, by the Assistance of some charitable Donations; and, tho' strongly inclined to pursue it, was obliged, thro' an unconquerable Excess of Modesty and Diffidence, to decline it, and turn his Thoughts to *Trade*. Having pursued his Business with great Diligence and Oeconomy, and a little increased his small Capital, he thought himself bound in Justice to return the Money, which had been allotted to his Education: Accordingly he sent his *Tutor* a larger Sum, than had been expended in his Education; desiring him to employ it in the Education of some young Man for the Ministry, who might need the Assistance; which was done. An Example, which perhaps many others ought to follow, if their Circumstances will admit; and especially those, who have been educated for the Ministry and thought proper to decline it.

our Redeemer, than to do nothing. Who that considers, what a precious Jewel he possesseth in that best of Friends, would not wish, that *all the World* shared with him in it? What is our Time, or what our Money, worth, but that some considerable Part of both may be employed for *him*? O, when shall *his Knowledge cover the Earth, as the Waters cover the Sea*, and carry along with it richer Treasures and Blessings, than the Sea ever bore! May it in the mean Time rule in our Hearts; and may we have the Pleasure of wishing, praying and labouring for the Spread of his Kingdom, tho' we cannot advance it as we would!—An *Event* of a public, uncommon Nature, in which he was particularly concerned, deserves to be related here, as an Evidence of his great Benevolence, and for the Sake of the useful Reflections he makes upon it. *April* 5, 1741. At our Assize last Month, one *Bryan Connell*, an *Irish Papist* was convicted of the Murther of *Richard Brymley*, of *Weedon*, about two Years ago. The Evidence against him at his Trial seemed full and strong; but it chiefly depended on the Credit of an infamous Woman, who owned she had lived with him in Adultery some Years. There were some remarkable Circumstances in the Course of the Trial, in which I thought the *Providence of GOD* wonderfully appeared. The Prisoner told a long
Story

‘ Story of himself; but it was so ill support-
‘ ed, that I imagine, no one Person in Court
‘ believed it. I visited him after his Convic-
‘ tion, with a compassionate View to his eter-
‘ nal Concerns; but instead of being able, by
‘ any Remonstrances, to persuade him to con-
‘ fess the Fact, I found him fixed in a most
‘ resolute Denial of it. He continued to deny
‘ it the next Day with such solemn, calm,
‘ but earnest Appeals to Heaven, and fervent
‘ Cries that God would inspire some with the
‘ Belief of his Innocence, that I was much
‘ impressed. As he desired to leave with me,
‘ at the Time of his Execution, a Paper, in
‘ which he would give an Account of the
‘ Places where, and the Persons with whom,
‘ he was, when the Murther was committed,
‘ I was so struck with the Affair, that I ob-
‘ tained Time of the *Under-sheriff* to make
‘ Enquiry into the Truth of what he had told
‘ me. Having sent a wise and faithful Friend
‘ to *Whitchurch* and *Chester*, to examine the
‘ Evidence he appealed to, I found every Cir-
‘ cumstance which the Convict had asserted,
‘ proved; and the concurrent Testimony of
‘ *five* credible Persons attested, that he was in
‘ *Cheshire*, when the Murther was committed.
‘ These Testimonies I laid before the *Judge*
‘ by whom he was condemned, for the Deli-
‘ verance of what in my Conscience I believed,
‘ and do still believe, to be *innocent Blood*. But
‘ the *Judge* did not think himself warranted to

‘ reprieve him; as the Evidence given against
‘ him by the wicked Woman was materially
‘ confirmed by two other Witnesses; and be-
‘ cause he thought the most dangerous Conse-
‘ quences might attend such an Examination
‘ of the Affair as I proposed. The *Convict*
‘ was accordingly executed. I had laboured
‘ with unwearied Pains and Zeal, both for the
‘ Deliverance of his Life and the Salvation of
‘ his Soul. What made the Case more affect-
‘ ing to me was, that nothing could be more
‘ tender than his Expressions of Gratitude, and
‘ nothing more chearful than his Hope of
‘ Deliverance had been. Among other Things
‘ I remember he said, ‘ Every Drop of my
‘ Blood thanks you, for you have had Com-
‘ passion on every Drop of it.’ He wished
‘ he might, before he died, have Leave to
‘ kneel at the Threshold of my Door to pray
‘ for me and mine; which indeed he did on
‘ his Knees, in the most earnest Manner, as
‘ he was taking out to be executed. ‘ You,
‘ *saiſt* he, are my Redeemer in one Sense (a
‘ poor, impotent Redeemer!) and you have
‘ a Right to me. If I live I am your *Pro-*
‘ *perty*, and I will be a faithful Subject.’
‘ The Manner in which he spoke of what he
‘ promised himself from my Friendship, if he
‘ had been spared, was exceeding natural and
‘ teaching. Upon the whole, I never passed
‘ thro’ a more striking Scene. I desire it
‘ may teach me the following Lessons: 1. To
‘ adore

‘ adore the awful *Justice of GOD* in causing
‘ this unhappy Creature thus infamously to fall
‘ by her, with whom he had so scandalously
‘ sinned, to the Ruin of a very loving and
‘ virtuous Wife. Thus God made his own
‘ Law effectual, that *the Adulterer should die*.
‘ 2. To acknowledge the *Depths* of the divine
‘ Counsels; which in this Affair, when I think
‘ on all the Circumstances of it, are to me im-
‘ penetrable. 3. To continue resolute in *well-*
‘ *doing*, tho’ I should be, as in this Instance
‘ I have been, reproached and reviled for it.
‘ Some have said, that I am an *Irish Papist*;
‘ others have used very contemptuous Lan-
‘ guage, and thrown out base Censures for
‘ my interposing in this Affair; tho’ I am
‘ in my Conscience persuaded, that to have
‘ neglected that Interposition, in the View I
‘ then had of Things, would have been the
‘ most criminal Part in my whole Life. 4.
‘ May I not learn from it *Gratitude* to him,
‘ who hath *redeemed* and delivered me? In
‘ which, alas! how far short do I fall of this
‘ poor Creature! How eagerly did he receive
‘ the News of a *Reprieve* for a few Days!
‘ How tenderly did he express his Gratitude;
‘ that he should be *mine*; that I might do
‘ what I pleased with him; that I had *bought*
‘ him; spoke of the Delight with which he
‘ should see and serve me; that he would
‘ come once a Year from one End of the
‘ Kingdom to the other to see and thank
‘ me,

me, and should be glad never to go out of my Sight. O, why do not our Hearts overflow with such Sentiments on an Occasion infinitely greater! We were all *dead Men*. Execution would soon have been done upon us: But *Christ has redeemed us to GOD with his Blood*. We are not merely *reprieved* but *pardoned*; not merely *pardoned* but *adopted*; made Heirs of eternal Glory and near the Borders of it. In Consequence of all this, we are not *our own*, but *bought with a Price*. May we *glorify GOD in our Bodies and Spirits, which are his!*

There was no Instance, in which the *Benevolence* of his Temper appeared in a more striking Light, than in the *Tenderness* and *Affection*, with which he *sympathized* with others, and especially his Friends, under their Distresses. His Heart felt for them: He entered into their Sorrows, bore their Burthens, and was ever ready to assist and relieve them to the utmost of his Power; and, where the Case admitted of no other Relief, to support and comfort them. As a Specimen of this, I will add a Letter which, in the Year 1724, he wrote to a *Lady* on the Death of her *Brother*, who was a pious, useful Minister; and I hope it will be serviceable to others in the like Circumstance of Distress.—My Heart is so full of the Thought of your dear *Brother's* Death, that I know not how to command my Pen to any other Subject.
Believe

Believe me, *Madam*, I see that heavy Affliction in many of its most aggravated Circumstances. But need I mention them to you, who have, no doubt, a much tenderer Sense of them? Or need I mention those common Consolations, which *Christianity* affords us under all our Calamities, or those, which the Circumstances of the Case before us do most peculiarly admit? I know you have already given them their Weight, and are well furnished with Consolations upon this Head; having been obliged, by such Afflictions, frequently to have Recourse to them.—No doubt, you have often been thinking, that, as we are *Christians*, we are not to be so much concerned about the different *Kinds* of providential Dispensations, which we are now exercised with, whether of a prosperous or a calamitous Nature, as about the *Correspondency* of our Behaviour to them. The Law of Christianity, not to say of Nature itself, requires that we should not only be silent and composed, but chearful and thankful under our Afflictions. This indeed is what the generality of Christians are wanting in; but that is no Proof, that it is an irrational or impossible Demand, but rather a sublime Attainment in Religion. It is evident that nothing can be more grateful to God, and edifying to the World, than to see, that a Christian, under the heavy Pressure of Calamity, can not only restrain the Excess of

Sor-

‘ Sorrow, and suppress those indecent Com-
‘ plaints, which the Corruption of Nature
‘ would be too ready to suggest, but can
‘ mingle Praises with his Tears, and love and
‘ rejoice in, his heavenly Father, even when
‘ he feels the Smart of his correcting Rod.
‘ Let me suggest a few Hints upon this Head,
‘ which you will easily enlarge upon in your
‘ own Thoughts to greater Advantage.—
‘ God hath seen fit to take away your *Bro-*
‘ *ther*; and is not this a proper Season to be
‘ *thankful*, that you *so long enjoyed* him? No
‘ doubt, you have been thinking of his Cha-
‘ racter in the most advantageous Particulars
‘ of it; and perhaps have considered it as a
‘ great Aggravation of your Affliction, that
‘ you have lost so *excellent* a Brother. But may
‘ you not now press-in each of these afflict-
‘ ing Thoughts to subserve the Purposes of
‘ Thankfulness and Joy? Do you not reflect,
‘ that the more excellent he was, the more sur-
‘ prizing was the Goodness of God in bestow-
‘ ing him upon you and continuing him so long
‘ to you? When you say, it may be with Tears
‘ in your Eyes, ‘ How few are there in the
‘ World that could have sustained such a
‘ Loss!’ What is it but to say in other Words,
‘ how few are there in the World, on whom
‘ God ever bestowed so valuable a Friend, as he
‘ gave to me? Let common Sense judge, whe-
‘ ther that be Matter of Complaint or Praise.
‘ —You should be thankful to God, that
‘ for

‘ for so many Years you had a constant Share
‘ in his *Prayers*. The more religious he was,
‘ the more frequently and earnestly he prayed,
‘ and the more favourably did God regard
‘ him. No doubt but his *Prayers* are still in
‘ Remembrance before God; and as he most
‘ frequently asked those Blessings for you,
‘ which are of the most excellent and per-
‘ manent Nature, much of the good Effect
‘ of these Addresses may be still behind. You
‘ know not how many refreshing Visits of his
‘ Grace, how many favourable Interpositions
‘ of his Providence, how high a Degree of Ho-
‘ linefs in this World and of Usefulness in the
‘ next, God may now be preparing to bestow
‘ upon you, in Answer to the *Prayers* of this
‘ excellent Man.—Once more, let the Pro-
‘ vidence of God in removing your Brother be
‘ improved to a more thankful Sense of his
‘ Goodness in *continuing your surviving Bro-*
‘ *ther*, whose Lot is cast so much nearer to
‘ you. If you take the Matter in this View,
‘ it brings your Passions to a Balance; for
‘ you can never imagine, that we are to la-
‘ ment any Degree of Affliction in a *greater*
‘ Proportion than we rejoice in an equal De-
‘ gree of Comfort.—You see, *Madam*, you
‘ have Cause of Thankfulness, tho’ your Bro-
‘ ther be dead; and that many of the Consi-
‘ derations, with which you feed your Sor-
‘ rows, are capable of being made subservient
‘ to the nobler Exercises of Gratitude and
‘ Love.

‘ Love. But what if I should advance still
‘ further, and say, that the Death of your
‘ Brother should not only allow you to be
‘ thankful for your other Mercies, but *itself*
‘ should be made the Matter of Praise? I
‘ think I should say no more, than the *Apostle*
‘ hath said, when he exhorts us, *in every Thing*
‘ *to give Thanks*: Nay I should say no more,
‘ than, I am confident, your deliberate Rea-
‘ son must subscribe to. — Are you not
‘ the Servant of God, and have you not
‘ yielded yourself to him? Was it not the
‘ Business of the last *Sacrament-day*? And are
‘ you not renewing the Dedication every Day
‘ of your Life? When you consecrate yourself
‘ to God, you give up every separate Interest
‘ of your own; and resolve all into this one
‘ great Petition, that *his Name may be glorified*,
‘ particularly in all you are and all you have.
‘ Now, do you imagine, that God would
‘ have removed so eminent a Saint, so useful
‘ a Minister, and afflicted a numerous and re-
‘ ligious Family, as well as a Multitude of
‘ sympathizing Friends, if he had not known
‘ that it was for *his Glory*? When you have
‘ been saying, as you have daily said, *Father,*
‘ *thy Will be done*; were you not then praying
‘ for the Loss of your dearest Comforts, even
‘ for the Death of your Brother, and of every
‘ other Friend you have, upon Supposition
‘ that it were the Will of God? You cer-
‘ tainly were; unless you meant to say, Let
‘ thy

thy Will be done, so far as it is agreeable to my own. Now I leave you to judge, whether the Answer of Prayer be the Matter of Complaint or of Praise.—I know it is very difficult to apprehend, how such a Dispensation as this should be for *the Glory of GOD*. But have we known so little of the Nature of the great God, as to question the Wisdom of his providential Dispensations, merely because they appear unaccountable to us. We use ourselves to a contracted Way of thinking and reasoning upon this Head; much like a small Congregation in the Country, that fancy the Interest of Religion is very much damaged, by the Removal of a useful Minister from them, tho' it be to a Sphere of much more extensive Service. Because this Earth is our Habitation, we fondly imagine it to be a Place of very great Importance; whereas if we consider the Number and Excellency of the Inhabitants of Heaven, we must be forced to confess, that it is very probable, those Revolutions may be very serviceable to the whole Creation, which are detrimental to some particular Part, in its highest and most important Interest. And of this Nature, I take the Removal of excellent Ministers to be; especially in the Prime of their Strength and Usefulness.—I may add, that there are certain Views both with Relation to him and yourself, which will further evince your
Obli-

‘ Obligations to Thankfulness. With Regard
‘ to *your Brother*, you easily apprehend a
‘ Foundation for Thankfulness, tho’ perhaps
‘ you have not considered his present Happi-
‘ ness in that particular View. You believe,
‘ with the greatest Reason, that Death was in-
‘ conceivably advantageous to him, and that
‘ now he is *absent from the Body*, he is *pre-*
‘ *sent with the Lord*. Now, with all your
‘ tender Friendship, can you question, whe-
‘ ther it be your Part to rejoice with him in
‘ that Glory and Felicity, which he now en-
‘ joys? Or, can you imagine, that you are to
‘ be so much concerned that he is not *with*
‘ *you*, as to forget to rejoice that he is *with*
‘ *GOD*? Was it more for you to lose a Bro-
‘ ther, than for the Apostles to part with *Christ*
‘ himself? And yet he says the very same
‘ Thing, which shocked you so much a few
‘ Lines above; *if ye loved me ye would rejoice,*
‘ *because I go to the Father*. When your Bro-
‘ ther was alive, you did not only take Plea-
‘ sure in him, when he was in the same
‘ House and Room with yourself, but at the
‘ Distance of, above a *hundred Miles*. You re-
‘ joiced to think that he was well; that he was
‘ surrounded with agreeable Friends, furnished
‘ with plentiful Accommodations; and, above
‘ all, laying himself out with Vigour and Suc-
‘ cess in the Service of our great common
‘ Master. And will you entertain so mean an
‘ Idea of the Preparation, which the God of
‘ Heaven

‘ Heaven and Earth has made for the supreme
‘ Happiness of his beloved Children, as to
‘ question, whether he be now raised to more
‘ valuable Friends, more delightful Entertain-
‘ ment and a Sphere of more extensive Ser-
‘ vice? I am confident, *Madam*, you would
‘ have been thankful from your Heart for
‘ your Brother’s Recovery: And would it have
‘ been a greater Mercy to *him*, to have been
‘ raised from a languishing Illness, to a State
‘ of confirmed Health, amidst the Vanity and
‘ Misery of this State of Mortality, than to be
‘ exalted to immortal Health and Vigour, a-
‘ midst the Entertainment of Angels, and the
‘ Enjoyment of GOD? Or has so generous-
‘ spirited a Person as yourself begun now to
‘ imagine, that you are to be thankful on the
‘ Account of none but *yourself*? So far from
‘ that, you think it a great Matter of Thank-
‘ fulness, and no doubt, you are frequently
‘ praising GOD for it, that you have an excel-
‘ lent Brother left, so agreeably settled, so
‘ universally respected, and so zealously and
‘ successfully engaged in the most honourable
‘ Service. But is it not more, that you have
‘ *another* Brother among the blessed Angels
‘ in *Heaven*? How different are the Services,
‘ which the *one* is paying to the Throne of
‘ Grace and the *other* to the Throne of Glory!
‘ When they are both engaged, it may be at
‘ the very same Moment, in the Contempla-
‘ tion of GOD and divine Things, how vast-
‘ ly

ly do you think the *younger* Brother has
now the Advantage of the *elder*? May
there not be the same Difference in Accu-
racy, Solidity and manly Pleasure between
the Thoughts of the blessed Saint in Heaven
and the Philosopher upon Earth, as between
the sublimest Thoughts of that Philosopher,
and the roving Imagination of a little Infant,
in which Reason is but just beginning to
dawn? Certainly it should be a constant
Source of Delight to us, amidst all the Dis-
turbances and Calamities of Life, that we
have so many *Friends in Heaven*, whose Joy
and Glory should be to us as our own. —
You must now give me Leave to add, that
you have Reason to be thankful for this Dis-
pensation of Providence, not only from a
Principle of Zeal for God and Friendship
to your Brother; but from a Regard to your
own *personal Interest*. The Gospel teacheth
its sincere Professors to regard every Provi-
dence as a Mercy, when it tells them; that
*all Things shall work together for good to them
that love GOD*: And therefore tho' you
could not see Mercy in this particular Stroke,
Religion would nevertheless require you to
believe and acknowledge it. But cannot
you yourself perceive some Mercy in it?
Has it not, as you are pleased to intimate
in your Letter, an apparent Tendency to
wean your Affections from this World, and
to raise them to the heavenly Felicity? Do
you

‘ you not find the Thoughts of Death more
‘ tolerable, more delightful to you, since God
‘ has removed so powerful an Attractive from
‘ Earth, and translated it to Heaven? Nay,
‘ do you not find it a considerable Exercise
‘ of Patience to be absent, it may be for se-
‘ veral Years, from this dear happy Brother,
‘ whose Image continually presents itself to
‘ your Mind in so much the more charming a
‘ Light, as your Heart is melted with Grief
‘ for his Death? Now, if an Indifference to
‘ this World, and a most affectionate Desire
‘ of a happy Immortality, be a very important
‘ Branch of the christian Temper; if the
‘ Scriptures are so frequently inculcating it up-
‘ on us, and we so continually praying for
‘ the Increase and lamenting the Deficiency
‘ of it, how reasonable is it that we should
‘ be thankful for those Providences, which,
‘ of all others, have the greatest Tendency to
‘ promote it?—I write these Things, *Ma-*
‘ *dam*, not with the Coldness of a *Stranger*,
‘ but with the tender Sympathy of a *Friend*;
‘ and with so much the greater Sympathy, as,
‘ since I began this Letter, I have lost a very
‘ agreeable and valuable Person out of my Con-
‘ gregation, with some Circumstances, which
‘ render the Stroke peculiarly surprizing and
‘ afflicting. May God teach us so to bear
‘ and improve all our Afflictions, both in our-
‘ selves and our Friends, that we may have
‘ Reason to reflect upon them, as the most
‘ valuable

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‘ valuable Mercies of our Lives; and that
 ‘ they may fit us for that happy World, where
 ‘ we shall be above the *Need*, and then, un-
 ‘ doubtedly, above the *Reach* of them !’



S E C T. V.

*His Humility and Dependence on divine
 Assistances.*

DR. *Doddridge*, with all his Furniture, Esteem and Success, was truly *humble*. He thought, to use his own Words, ‘ the Love
 ‘ of popular Applause a Meanness, which a
 ‘ *Philosophy*, far inferior to that of our divine
 ‘ Master, might teach Men to conquer. But
 ‘ to be esteemed by eminently great and good
 ‘ Men, to whom we are intimately known, is
 ‘ not only one of the most solid *Attestations*
 ‘ of some real Worth, but, next to the Ap-
 ‘ probation of God and our own Consciences,
 ‘ one of its most valuable Rewards *.’ This
 Happiness he enjoyed. He was solicitous to
 secure the Esteem of others, out of Regard to
 his Usefulness in the World; and this he
 fought, not by destroying or disparaging the
 Reputation of others; nor by any sinful or
 mean

* *Rise and Progress*, Ded. p. iv.

mean Compliances, but by a friendly, con-
descending Behaviour to all, and faithful En-
deavours to serve them. He disliked the Tem-
per of those, who indulged their own Humour
and pursued their own Schemes, without car-
ing what the *World* said or thought of them.
He reckoned this an Affront to Mankind, and
such an Evidence of Pride, as not only de-
feated the Ends they intended to answer, but
exposed them to general Contempt. A sensi-
ble *Writer* hath so well expressed what I
know were his Sentiments on this Head, and
which he often inculcated upon his *Pupils*,
that I shall insert his Words. ‘ *Reputation* is in
‘ fact the great Instrument, by which a Man
‘ is capable of receiving any Good from the
‘ World, or doing any Good in it. His most
‘ generous, tenderest Designs will be cen-
‘ sured, his best Actions suspected, his most
‘ friendly Advices and gentlest Reproofs mis-
‘ construed and slighted, unless his Person be
‘ esteemed and his Character revered. So
‘ valuable a Property then, as *a good Name*,
‘ may well deserve to be guarded with Care.
‘ Nay, we may surely be allowed to seek
‘ for eminent Degrees of Regard from those
‘ about us, in order to be of more eminent
‘ Advantage to them. This Consideration
‘ pleads, with peculiar Force, for a Degree of
‘ Tendernefs and even Jealousy of Reputation
‘ in those, who are the *Salt of the Earth*.
‘ Much Regard must be paid by them to

‘ the *Sentiments* ; some, even to the *Prejudices* of those, that they have to do with *. These Maxims Dr. *Doddridge* endeavoured to keep in his View ; and there were few Persons, in his Station, who enjoyed so great a Share of the public Esteem, and whose Writings were in so much Reputation ; and therefore few, in whom some Degree of Self-complacence might have been more easily excused. The Desire of extending his Usefulness, falling-in with the natural Courteousness of his Temper, might perhaps incline him to set too high a Value upon the good Opinion of the World in general, and render him too solicitous to obtain it. It is hard even for a wise and good Man always to distinguish between a Desire of *Popularity* on its own Account, and that *Concern* about his Reputation, and the Acceptableness of what he offers to the Public, which is necessary to render him serviceable to it : And while he thinks he is only influenced by the latter of these Principles, he may, unawares to himself, be in some Degree under the Power of the former. How far this was the Case with Dr. *Doddridge*, it is impossible for any one to say, unless he could have looked into his Breast, and seen the secret Springs of his Actions. I am fully persuaded, that the grand and governing Principles, on which he acted, were those of the *noblest* Kind ; and that no Desire of Popularity or Applause could influence

* *Fothergill's* Sermons, No. X.

ence him in any Case, in which he thought the Interest of Truth or Religion concerned. These he always held *sacred*, and, compared with these, he considered even Reputation and Esteem as of no Account. This I may venture to assert, from a long and intimate Acquaintance with him; and from a View of his private Papers, in which he lays open, with the greatest Impartiality, all that passed in his own Mind upon a Variety of Occasions. In them the secret Springs of his Actions do, in Effect, appear; and from them it is evident, that the Esteem of the World, instead of elating his Mind, produced deeper Humiliation before God, and higher Admiration of divine Favour and Grace manifested to him. I find him, in some Hints of his devout Reflections and Exercises in secret, often bewailing his Negligence, Mispendence of Time, and how little he had done for God, in Comparison with what he should and might, have done; and expressing the greatest Self-abasement, in acknowledging some Instances of Respect and Success, which God had given him. ‘ *June*
‘ 26, 1728, It grieves me, *saieth he*, and fills
‘ me with Remorse, to think, that a Creature
‘ born in a christian Country and a pious Family,
‘ furnished with Capacities and Endowments
‘ for considerable Service, early devoted to
‘ God, not only by the Action of its Parents,
‘ but its own solemn Engagements; a Creature
‘ taken Care of by God in so remarkable a

‘ Manner, when forsaken by earthly Parents ;
‘ visited with continual Instances of Goodness ;
‘ blessed with Health, tho’ of a weak Consti-
‘ tution ; surrounded with Plenty, tho’ with-
‘ out any certain Subsistence ; beloved and
‘ esteemed by Friends, notwithstanding much
‘ Perverseness to forfeit their Regards ; a Crea-
‘ ture employed in the public Services of
‘ the Ministry ; and pursuing it often with the
‘ Appearances of the warmest Zeal for God,
‘ and the tenderest Compassion for Souls ;
‘ should after all behave in so unworthy a
‘ Manner as I have done. It confounds me
‘ to think how often I have forgotten God,
‘ and dealt falsely in his Covenant ; to reflect
‘ on the Formality of my Devotions, the Mis-
‘ pence of my Time, and the Indulgence of
‘ irregular Passions. I confess my Guilt and
‘ Unworthiness before God, and humbly cast
‘ myself on his forgiving Grace, and on the
‘ powerful Mediation of my blessed Redeem-
‘ er, as the only Things which can give me
‘ a Foundation of Hope.’——‘ I thank you,’
saieth he, in a Letter to a Friend, ‘ for your Con-
‘ gratulation on the Acceptance of my Book
‘ on *the Rise and Progress of Religion in the Soul*.
‘ I have had Accounts from several of my
‘ Friends of its being the Instrument of con-
‘ verting and edifying many. But I bless
‘ God, I have not found my Heart inwardly
‘ exalted on this Occasion ; but rather deeply
‘ and affectionately humbled before him, un-
‘ der

‘ der this Instance of his Goodness to an un-
‘ worthy Sinner, as I know myself to be;
‘ and a weak ignorant Creature, who every
‘ Day see the very narrow Limits of my own
‘ Understanding, and my great Want of Fur-
‘ niture of every Kind, adequate to the Station,
‘ in which I am fixed. The great Favour he
‘ shewed me in my late Sickness, in the ex-
‘ traordinary Comfort which he gave me in
‘ my Soul, and that steady joyful View of
‘ Heaven, amidst all the Agitation of the
‘ most painful Disease, did really operate to
‘ humble me deeply in his Presence. And
‘ I think if ever I have been enabled to bring
‘ the Glory of any Thing in me, or done by
‘ me, to the Foot of the Throne and leave it
‘ there, it has most sensibly been the Case
‘ with Respect to *this Book*. And this I say
‘ without Affectation, and to you, as my *en-*
‘ *deared Friend*, to whom I can most affecti-
‘ onately open my Heart without Reserve.’

——To another of his Friends he thus writes,
‘ I have just been explaining, and I have great
‘ Need of using, the *Publican's* Prayer, *GOD*
‘ *be merciful to me a Sinner*; to me an un-
‘ profitable Servant, who have deserved long-
‘ since to have been cast out of his Family.
‘ You talk of my Strength and Usefulness;
‘ Alas! I am weak and unstable as Water.
‘ My frequent Deadness and Coldness in Re-
‘ ligion sometimes presseth me down to the
‘ Dust. And, methinks, it is best when it

‘ doth so. How could I bear to look up to
‘ Heaven, were it not for the Righteousness
‘ and Blood of a Redeemer? I have been read-
‘ ing the Life of excellent Mr. *Brainerd*; and
‘ it has greatly humbled and quickened me.
‘ Pray for me, that God may fill my Soul
‘ with his Presence; that *Christ* may live and
‘ reign in my Heart, and that Love to him and
‘ Zeal for him may swallow up every other
‘ Passion; that I may have more confirmed
‘ Resolutions for that best of Masters; of
‘ whom, when I get a lively View, I know not
‘ how to have done thinking or speaking of
‘ him.’——He had a deep Sense of the *Weight*
‘ of his Undertakings, and the Necessity of *divine*
‘ Assistance to strengthen him for his Labours
‘ and make them successful. ‘ I hope, *said he*,
‘ I can truly say, my God is exciting in my
‘ Heart some growing Zeal for his Service,
‘ both as a *Minister* and a *Tutor*. But really a
‘ Sense of the vast Weight of these Offices, when
‘ *united*, is sometimes more than I know how
‘ to bear. It is of such infinite Importance,
‘ that *young Ministers* come out in the Spirit
‘ of the *Gospel*, which is Humility, Simplicity,
‘ Love, Zeal, Devotion and Diligence, in a
‘ Degree far beyond what is commonly seen;
‘ and it is so difficult to bring them to it and
‘ keep them in it, thro’ the Pride and Folly
‘ of the human Heart, that sometimes I am
‘ almost ready to *sink* under the discouraging
‘ Scene.——I hope God will keep me under

‘ a constant Sense of my own *Imperfections*;
‘ and, if he calls me out to any particular Ser-
‘ vices, shew his Strength in Weakness and
‘ his Grace in Unworthiness. I know, that
‘ with Regard to *academical* and *ministerial*
‘ Labours, all depends on the Increase, which
‘ GOD is pleased to give. He has taught me
‘ this by Briars and Thorns, tho’ I thought
‘ I was sensible of it before. He has shewed
‘ me by some painful Instances, how precarious
‘ the most promising Hopes are; that I may
‘ trust, not in myself, nor in Man, but in his
‘ Grace in *Christ Jesus*, on which I desire to
‘ live more and more myself, and to which I
‘ would daily recommend my Pupils, my
‘ Children and all my Friends.’

I am sensible, that some may be apt to think, that such very humbling Expressions, when used by a Person in his *Letters* to his Friends, favour too much of an *Affectation of Humility*, which, it must be owned, is widely different from the *Thing itself*. But when it is considered, that the same Language is used by him in those Papers, which he intended only for his own Perusal, and which relate to what passed between GOD and his own Soul, I hope the candid Reader will see no Reason to doubt, but they both alike expressed his real Sentiments.

While he had a deep Sense of *his own Defects*, he was disposed to do full Justice to the Abilities and good Qualities of *others*.
When

When he heard of the Piety and Zeal of other *Ministers* and *Tutors*, it gave him Pleasure: He heartily rejoiced in their Success and gave God Thanks for it. I find Notice taken of some such Instances in his *devotional Exercises*. In a Letter to one of his Brethren, he writes; ‘ Methinks, I envy the Happiness
‘ of those faithful Servants of Christ, who,
‘ thro’ many Labours and Dangers, are spreading his Name; and I would fain have some
‘ Fellowship with them in their Labours of
‘ Love. How much do we owe to that kind
‘ Providence, which has also assigned a Province of Service to us; and no narrow or
‘ inconsiderable Sphere! Let us take Courage: His *Spirit* does not move upon our
‘ Hearts in vain. It is not given to grieve
‘ and afflict, by raising unsuccessful Desires;
‘ but it is an Earnest, that he will work
‘ mightily *by us*, in Proportion to the Degree
‘ in which he works *upon us*. May God
‘ give me more of this Spirit; for sure I am,
‘ there is not a Day, in which I have not
‘ Reason to lie in the Dust before him, as a
‘ guilty Creature, as a slothful, and, in many
‘ Instances, an unprofitable Servant. I bless
‘ God I do feel something of a growing Zeal
‘ in this best of Causes, and have seen some
‘ Instances of the Success of my Ministry,
‘ tho’ but few. Perhaps God may remove
‘ me in the midst of Life and Services, and
‘ cause the Interest of Religion, here and
‘ else-

‘ elsewhere, to flourish much more after my
‘ Death, than it has ever done in my Life;
‘ and give those, who may most lament me,
‘ abundantly more Edification, by those who
‘ may succeed me, as a *Minister* or a *Tutor*,
‘ than they ever had during my Life and La-
‘ bours. And I heartily pray, that if he does
‘ so remove me, this may be the happy Conse-
‘ quence. I hope, I can truly say, I shall be
‘ glad to be *forgotten* in the much *superior* Ser-
‘ vices of my Successors. I would live and die
‘ *striving for the Faith of the Gospel*, for the Con-
‘ version of Souls, for the Good of my Friends,
‘ my Neighbours, my Countrymen, and the
‘ whole World. This Joy no Man shall take
‘ from me, while GOD continues to pour
‘ forth upon an unworthy Creature that Spirit
‘ of *Love*, which, thro’ his astonishing Grace
‘ to me, I feel.’

I may mention, as an Evidence of his *Hu-
mility*, his Behaviour to his *Pupils*, as above
described; particularly his Readiness to hear
any Objections they had to make to his Sen-
timents, as expressed in his *Lectures*; and his
Freedom from a *dogmatical, imperious, over-
bearing Spirit*, for which he was very remark-
able, and which seems to me a very essential
Part of Humility, especially in a learned Man
and a Teacher; as the contrary is the very
Essence of Pride. In this Light also must be
considered, his relating to his *Pupils* his own
juvenile Indiscretions, both in his Compositions,
and

and Conduct, as a Caution to them. Yea, so great was his Humility, that he desired his Friends, the *Elders* of his Church, and even his *Pupils*, freely to inform him, what they thought amiss in his Conduct; and he thankfully accepted their Admonitions: Being sensible that amidst the Variety of his Cares, some important Business might be neglected, or have too little of his Time; some Errors might escape his Notice, and some Irregularities of Temper be indulged, which he would be glad to rectify. *Patience of Reproof* is certainly a Branch of *Humility* and a very important one; and this he discovered. When he had once received an Admonition from a faithful Friend, he thus writes to him; ‘ I do such
‘ Justice to your experienced Friendship, that
‘ you need not give yourself the Trouble of *gild-*
‘ *ing* a Reproof or Caution, but may advance
‘ it in the plainest Terms and with the utmost
‘ Freedom. For indeed, I know I have many
‘ Faults, and I think it one of the greatest Felicities of Life to be put into a Way of correcting any of them: And when a Friend attempts this, I place it to the Account of the greatest *Obligations*; even tho’, on the strictest Examination, I should apprehend, that some mistaken View of Things had been the immediate Occasion of such a generous and self-denying Office of Friendship.’ As a stronger Evidence that he was possessed of this amiable Temper, I would add, that in
one

one of his *Diaries*, there is an Account of an Admonition he had received from a Friend, concerning an improper Gesture in his public Prayers, which seemed to denote a Want of due Reverence for God: Upon which he writes; ‘ I would *engrave* this Admonition
‘ upon my Heart. May it not be owing to the
‘ Want of that *habitual* Reverence for God,
‘ which I ought to feel in my own Mind?
‘ I desire to be very *thankful* for so seasonable
‘ a Reproof; resolving by divine Assistance to
‘ lay it seriously to Heart and examine myself
‘ for the future, in some special Regard to it.’
Such was the strong Sense this excellent Man expressed of his own Weakness, Imperfections and Defects; at the same Time that some, who knew him most intimately, were ready to admire the Zeal, Activity and Success, with which he exerted himself in his Master’s Work. In him was eminently fulfilled that Saying of our Lord, *He that humbleth himself, shall be exalted.*



S E C T. VI.

His Patience, Serenity and Chearfulness under Afflictions, and upon what Principles these Graces were exercised and supported.

I N all Ages GOD hath been pleased to visit those with Afflictions, who have been dearest to him, and most active in serving him. By purging and pruning the *Branches*, which bring forth Fruit, he hath enabled them *to bring forth more Fruit*. This was the Case with Dr. *Doddridge*; and we are now to see how his Heart was affected with his Afflictions, how he was supported under them, and improved by them.

His Health was not often interrupted so as to render him incapable of Business; and he frequently recorded and devoutly acknowledged the Goodness of GOD in this Respect. But he was visited with some threatening *Fevers*, which might have been prevented, or sooner removed, had he taken due Precautions in time. But the *Ardour* of his Spirit in his Master's Work made him too much disregard the Body; and, as he found some public Services gave him a *present Flow* and Chearfulness

ness of Spirits, he did not sufficiently consider, how much his Health might be impaired, and beginning Disorders increased by neglecting a timely Recess from Business, and the Use of proper Remedies. He once lay long under a violent Fever, which gave his Family and Friends many painful Fears. But he bore the Affliction with great Patience; and, as soon as he was able to write, gave an intimate Friend an Account of his *Recovery*; to which he added, ‘ It is impossible to express the Support and
‘ Comfort, which God gave me on my sick
‘ Bed. His Promises were my continual Feast.
‘ They seemed, as it were, to be all united in
‘ one Stream of Glory, and poured into my
‘ Heart. When I thought of dying, it some-
‘ times made my very Heart to leap within
‘ me, to think, that I was going home to my
‘ *Father* and my *Saviour*, to *an innumerable*
‘ *Company of Angels, and the Spirits of just*
‘ *Men made perfect*. Animal Nature was more
‘ than once in great Commotion; my Imagi-
‘ nation, just at the Height of the Fever,
‘ hurried in the strangest Manner I ever knew.
‘ Yet even then, *Satan* was not permitted to
‘ suggest one single Fear with Regard to my
‘ eternal State. I can never be sufficiently
‘ thankful for this. Assist me in praising
‘ God upon this Account. O, may I *come*
‘ *out of the Furnace like Gold!*’ Speaking of
another Illness some Months after, he saith,
‘ I did not experience so much of the Pre-
‘ sence

‘ fence of GOD in this Illness, as I did in the
‘ former ; but I bless GOD, I have not been
‘ left either to Dejection or Impatience.’ Con-
cerning another he saith, ‘ I have been con-
‘ fined of late by a threatening Disorder ; but
‘ I thank GOD, thro’ the Prayers of my
‘ Friends and a Blessing upon the Use of
‘ Means, I am now well. Assist me in ac-
‘ knowledging the divine Goodness. He hath
‘ filled my Soul with Joy by *the Light of his*
‘ *Countenance*, and given me, I hope, more
‘ and more to rise above every Thing *selfish*
‘ and *temporal*, that my Soul may fix on what
‘ is *divine* and *immortal*. The great Grief of
‘ my Heart is, that I can do no more for
‘ him. O, that my Zeal may increase ; that
‘ I may know how, on every Occasion, to
‘ think and speak and act for GOD in Christ,
‘ and may spend all the Remainder of my
‘ Days and Hours upon Earth, in what may
‘ have the most direct Tendency to people
‘ Heaven. I am so crouded with Cares, that
‘ they almost bear me down ; yet if they
‘ may but be Cares *for GOD*, they are
‘ welcome.’

He had much Affliction in the *Sicknesses*
and other *Distresses* of his Friends and near
Relations, with whom he affectionately sym-
pathized and for whom he earnestly prayed.
He thus expresseth himself to a Friend, con-
cerning the dangerous Illness of his *Wife* and
the Anxiety he had upon her Account ; ‘ I
‘ bless

‘ bless God, my Mind is kept in *perfect Peace*,
‘ and sweet Harmony of Resignation to so
‘ wise and gracious a Will. And indeed, the
‘ less Will we have of our own for any Thing
‘ but to please him, the more Comfort we
‘ shall find in what ever Circumstances He
‘ is pleased to allot us. Self-denial, Mortifi-
‘ cation and taking up the Cross, giving up
‘ our own Schemes, and being sometimes cen-
‘ sured and condemned, even for Things in
‘ themselves right, and, in the Circumstances
‘ in which they were done, requisite, is a
‘ very *wholesome Part of Discipline*. Tho’ this
‘ be sometimes distastful Food, the Soul often
‘ *thrives* by it, as I hope I have in many In-
‘ stances found.’—Upon another afflictive
Occasion, he thus expresseth himself; ‘ I am
‘ ready to resign my agreeable Circumstances,
‘ and to come, if such were the Will of my
‘ Lord, to Bread and Water and to a Dun-
‘ geon, if his Name may but be glorified by
‘ it; provided He will but look thro’ the
‘ Gloom and chear me with the Light of
‘ his Countenance. Yea, I am willing to
‘ submit in the midst of *inward* as well as
‘ *outward* Darkness, if his Name may but
‘ be glorified. And when I feel this, as, I
‘ bless God, at some times I do, then a liv-
‘ ing Fountain of Consolation springs up in
‘ my Soul, and the Waters of Life do, as
‘ it were, overflow me.’—His Heart was
so affectionate and tender, that the Death of
R some

some of his Brethren in the Ministry, his Friends in private Life, and his Pupils, wounded him deeply. In his Reflections on one of his *Birth-days* he thus writes ; ‘ Most awful
‘ Things GOD hath shewed me since the last
‘ *Birth-day* ; such as all the Years of my Life
‘ can hardly equal : The Death of *four* such
‘ valuable Friends, that I question, whether
‘ the whole Sum of my remaining Comforts
‘ could, all Things considered, furnish out such
‘ another Field of Slaughter. My Hands are
‘ indeed weak this Day, and have long been
‘ so. How soon He may add me to the Num-
‘ ber of my Fathers and Brethren, He only
‘ knows. I thankfully own, that I am not
‘ solicitous about it. I trust, thro’ his Grace,
‘ that I have in the Sincerity of my Soul de-
‘ voted myself and my Labours to him. Him
‘ do I honour and love above all ; and it is
‘ the Joy of my Heart to *serve him with my*
‘ *Spirit in the Gospel of his Son*. I hereby
‘ leave it under my Hand before him, that I
‘ am *his Property* ; that I have no greater
‘ Ambition than to be disposed of by him ;
‘ to be silent till He commands me to speak ;
‘ to watch his Eye and Hand for every Inti-
‘ mation of his Will, and to do it and bear
‘ it, as far as my little Strength will carry
‘ me ; waiting upon him for further Strength
‘ in Proportion to renewed Difficulties : and
‘ all my Interests and Concerns I do most
‘ cordially lodge in his Hands, and leave my-
‘ self

‘ self and them to his wise and gracious Dis-
‘ posal.’——In one of his Reflections on the
Frame of his Spirit in the Services of a Sa-
‘ crament-day, he writes ; ‘ This Day my Heart
‘ hath been almost torn in Pieces with *Sorrow* ;
‘ yet, blessed be God, not a *hopeless*, not a
‘ *repining* Sorrow ; but so softened and so
‘ sweetened, that, with all its Distress, I num-
‘ ber it among the best Days of my Life ; if
‘ that be good which teacheth us *Faith* and
‘ *Love*, and which cherisheth the Sentiments
‘ of *Piety* and *Benevolence*. I desire very
‘ thankfully to acknowledge, that Days of the
‘ sharpest Trial have often been Days of sin-
‘ gular Comfort. The repeated Views I have
‘ had of a dear dying Friend, who is expres-
‘ sing so much of the divine Presence and
‘ Love, have comforted rather than dejected
‘ me. Blessed be God, who hath sealed us
‘ both with his Grace, as those that are to be
‘ Companions in eternal Glory ! A Thought
‘ which now hath a Relish, that nothing can
‘ exceed, nothing can equal.’——In a Letter
to one of his Pupils, concerning the Joy and
Triumph with which one of his Friends had
died, he saith ; ‘ O, what a *Gospel* is this ! I
‘ *protest* by our rejoicing in Christ Jesus, that I
‘ see and feel more and more of its Excellen-
‘ cy ; that I esteem it the greatest Madness in
‘ the World to *oppose* it, and, next to that,
‘ to *neglect* it. Who would not rejoice in
‘ that Gospel, which is such a *Cordial* to the
R 2 ‘ Soul,

‘ Soul, when every Thing else loseth its Re-
‘ lish? Who would not delight to preach it,
‘ and adore that gracious Hand, which im-
‘ parts the Consolations of it to our Compa-
‘ nions in the Ways of Religion, when their
‘ Flesh and Heart faileth? Thus, do I hope
‘ He will comfort us, when we are capable of
‘ labouring no longer for him; and convey
‘ us into a blisful Eternity under his sensi-
‘ ble Smiles: but if not, *we know whom we*
‘ *have believed*, and the Surprize of Glory will
‘ be but so much the greater.’ At another
Time he thus writes; ‘ Such Things have
‘ lately befallen me in the Death of some
‘ Friends and the Removal of others to a
‘ Distance, that had I not been peculiarly
‘ supported, I know not how I should have
‘ borne them; but, thro’ the undeserved
‘ Goodness of a gracious God, I have found
‘ very great Consolation. The divine Pre-
‘ sence hath made my Work my Joy amidst
‘ all its Fatigues, and hath caused my Soul
‘ to over-flow with such unutterable Delight,
‘ that I have hardly known how to quit it.
‘ Other Things, that used to be pleasant,
‘ have been painful to me, as separating me
‘ from that *delightful Intercourse* with God
‘ thro’ Christ, which I have known in Prayer,
‘ Meditation and reading devotional Pieces.
‘ It hath been like a Fire glowing in my
‘ Heart; so that I could scarce forbear speak-
‘ ing to every one I met with, about their
‘ Souls.

‘Souls and divine Things; and have longed
‘for Opportunities, both in public and pri-
‘vate, of imparting the Fulness of what I
‘felt within.’

But there was no Affliction which lay with
greater Weight upon his Mind, than the
Death of his eldest Daughter, who lived long
enough to give him very agreeable Hopes as
to her pious Disposition. In the *Sermon* he
published on that Occasion, the World hath
seen how his Heart was affected, and what
Considerations supported him under that Af-
fliction; and many mourning Parents have
been comforted and instructed by the Argu-
ments and Consolations he hath suggested in
it. I wish such may reap a like Advantage
from viewing some of the Workings of his
Heart *in secret*, which he recorded at once
for his Humiliation and Thankfulness: And
then my Design will be answered; tho’ others,
who are Strangers to the tender Feelings of
Nature on such an Occasion, may be unim-
pressed with his Reflections. ‘I have been
‘preaching from those Words, *Is it well with*
‘*the Child?* And she answered, *It is well.*
‘But surely, there never was any Dispen-
‘sation of Providence, in which I found it so
‘difficult to say it. Indeed some hard Thoughts
‘of God were ready to arise; and the Ap-
‘prehension of his Displeasure against me
‘brought my Mind into a painful Situation.
‘But it pleased God to quiet it, and lead me

‘ to a silent, cordial Submission to his Will.
‘ I see that I doted too much upon her ; my
‘ Heart was opened to her with a fond flat-
‘ tering Delight. And now, O my Soul,
‘ one of thy earthly Delights is gone. Seek
‘ thy greatest Delight in Heaven, where I
‘ trust *my Child* is ; where I am sure *my Sa-*
‘ *viour* is ; and where I trust, thro’ Grace,
‘ notwithstanding some Irregularities of Heart
‘ on this Occasion, I shall shortly be. This
‘ Circumstance I must record, that I recol-
‘ lected this Day, at the *Lord’s Table*, that I
‘ had some time ago taken the Cup at that
‘ Ordinance with these Words, ‘ Lord, I take
“ this Cup as a public, solemn Token, that,
“ having received so inestimable a Blessing
“ as this, I will refuse no other Cup, which
“ Thou shalt put into my Hands.’ I mentioned
‘ this again to-day, and publicly charged the
‘ Thought on myself, and christian Friends
‘ who were present. God hath taken me
‘ at my Word, but I do not retract it. I
‘ repeat it again with Regard to every future
‘ Cup. Much Sweetness is mingled with this
‘ bitter Potion, chiefly in the Views and
‘ Hopes of the *eternal* World. May not
‘ this be the Beauty of this Providence, that
‘ instead of her living many Years upon
‘ Earth, God may have taken her away,
‘ that I may be better fitted for and recon-
‘ ciled to, *my own* Dissolution, perhaps nearly
‘ approaching ? Lord, *thy Will be done!* May
‘ my

‘ my Life be used for thy Service, while it
‘ is continued, and then, put thou a Period
‘ to it, when-ever thou pleasest.’——The next
Evening, after the Funeral, he adds, ‘ I have
‘ now been laying the Delight of my Eyes
‘ in the Dust, and it is for ever hid from
‘ them. We had a suitable *Sermon* from those
‘ Words, *Dost thou well to be angry for the*
‘ *Gourd?* God knows, that I am not *angry*;
‘ but *sorrowful* he surely allows me to be.
‘ Blessed *Lord*, I trust thou hast received my
‘ Child, and pardoned the Infirmities of her
‘ short, childish, afflicted Life. I love those,
‘ who were kind to her, and those that weep
‘ with me for her: Shall I not much more
‘ love *Thee*, who art at this Moment taking
‘ Care of her, and opening her Infant-facul-
‘ ties for the Business and Blessedness of
‘ Heaven? *Lord*, I would consider myself as
‘ a dying Creature. My first-born is laid in
‘ the Dust; I shall shortly follow her, and
‘ we shall lie down together. But, O, how
‘ much Pleasure doth it give me to hope,
‘ that my Soul will rest with her, and re-
‘ joice in her for ever! But let me not center
‘ my Thoughts *here*: It is a Rest *with*, and
‘ *in*, God, that is my ultimate Hope. *Lord*,
‘ may thy Grace secure it to me; and in the
‘ mean Time give me a holy Acquiescence of
‘ Soul in *Thee*; and now my *Gourd* is wither-
‘ ed, shelter me under the *Shadow of thy*
‘ *Wings*.’

Thus did this good Man observe *the Hand of GOD* in all the afflictive Events, in which he was concerned; and so careful was he to improve every such Occurrence, in order to strengthen his Submission to the divine Will, to weaken his Attachment to the World and to increase his Value for the Supports and Consolations of Religion. And how happy an Effect this had to render his Trials easy, and to make them subservient to his spiritual Improvement, will be easily imagined by every pious Reader.



S E C T. VII.

His Temper and Behaviour under unjust and unkind Treatment.

THE State of the World must be much altered for the better, and the Malice of the *Accuser of the Brethren* and his Influence upon Mankind, much lessened in modern Times, if a Person who discovered so much Piety, and Zeal for the Happiness of Men, as Dr. Doddridge did, should pass thro' Life without *Persecution*; at least by those milder Methods, which alone the Lenity of our Laws allows, but which the Law of *Christ* absolutely

lutely condemns. He knew the History of Man and the State of the World too well, to expect the Esteem and good Word of *all*, even for the most upright and friendly Intentions and Attempts. He thought that the Observation of St. Paul, that *all who will live godly in Christ Jesus, shall suffer Persecution*, was not to be confined to the *primitive Age*, but was verified in the best of Men in *every Age*. He expected his Share of this Kind of Trouble, as many of his Fathers and Brethren had theirs; and he prepared himself to receive and improve it with a *christian Temper*. The following Extract from a Letter to a Friend, will shew what were his Sentiments on this Head. ‘ I settle it as an established
‘ Point with me, that the more diligently and
‘ faithfully I serve *Christ*, the greater Re-
‘ proach, and the more Injury I must expect.
‘ I have drank deep of the Cup of Slander
‘ and Reproach of late; but I am in no wise
‘ discouraged: No, nor by, what is much
‘ harder to bear, the *Unsuccessfulness* of my
‘ Endeavours to mend this bad World. I
‘ consider it as my great Care, to let my dear
‘ Master (who hath bought me with his pre-
‘ cious Blood) see, that I have a grateful
‘ Sense of his Benefits, and that his Name
‘ and Cause lie near my Heart. If the La-
‘ bours of many Years, whether they do or do
‘ not succeed, may secure this, it is well. Nay
‘ indeed, in this Case, *Labor ipse Voluptas*. I
‘ shall

‘ shall not be surprized if more Afflictions
‘ come upon me: I need them all; and
‘ the Cup is in the Hand of my wife and
‘ gracious Father; for that God is such, I
‘ assuredly know. Let us give Diligence to
‘ seize every Opportunity we have of serving
‘ his Interest, in that of his Son, while we
‘ are here; and then nothing in Life or Death
‘ needs much to move us.’——The ill Treat-
ment he met with might have been passed
over in Silence, were it not so commonly the
Lot of the most *active, useful* Men, and an
Affliction, which perhaps they find it more
difficult to bear than any other. Some Ac-
count of his *Sufferings* of this Kind, his *Re-
flections* upon them and *Behaviour* under
them, may properly be given; as they illus-
trate his Character, shew his *Companions in
the Tribulation of Christ*, that their Case is
not singular, and may suggest to them the
proper Behaviour under it.

No sooner was he settled at *Northampton*,
with the pleasing Prospect of great Usefulness,
by his Relation to so large a Congregation and
the Increase of his Academy, than he met
with injurious Treatment from *his Neigh-
bours*. Not to mention some Insults which
he and his Family suffered from the *Vulgar*,
thro’ the Influence of a *Party-spirit*, a more
formidable Attack was made upon him from
another Quarter, whence he expected more
Candour and Moderation. A *Prosecution* was
com-

commenced against him in the *ecclesiastical Court*, by some Dignitaries of the *Church of England* for teaching an Academy. Persons of the best Sense among different Parties were surprized at this Step; and several Gentlemen of the *established Church* of considerable Rank and in public Characters, warmly declared their Disapprobation of it. Nay, the *very Person*, in whose Name the Prosecution was carried on, came to the *Doctor* to assure him of his *Abhorrence* of it; and to know, before it commenced, whether he could with Safety to himself, being then *Church-warden*, refuse to sign the *Presentment*, or in any other Way make the Matter easy to him. But the Clergy seemed determined to carry on the Prosecution with Vigour; notwithstanding many acknowledgments they made of his *Learning* and *Moderation*, and many Compliments they personally paid him on that Account. This gave him a painful Alarm, lest his Usefulness as a *Tutor* should have been entirely prevented, or greatly lessened; or he should have been obliged to remove from his Congregation to some other Part of the Kingdom, where he might have been out of the Reach of his Persecutors. But his loyal, peaceable and moderate Principles and Character, being fairly represented to *his late Majesty*, by some Persons of Rank and Influence, who had Access to him and were well acquainted with the *Doctor*, a Stop was, by his express Order, put to

to the Prosecution ; agreeably to the noble and generous Maxim he had laid down, that, *during his Reign, there should be no Persecution for Conscience sake.*

He met with injurious Treatment from some, who *denied the Truth of Christianity* ; which he could no other way account for, than from the Zeal he had shewn in its Defence : while others, on the contrary, were offended at the Respect with which he had treated some Persons, who were thought to make light of the Gospel or deny some of its distinguishing Tenets, because he saw in them some amiable Qualities, esteemed them valuable Members of Society, or had commended their Writings, as containing many Things excellent and calculated for Usefulness. — But, strange as it may seem, the worst Treatment he received, and which continued longest, was from some of his *Brethren in the Ministry* ; which I believe arose partly from hence, that he set them a Pattern of Diligence and Activity, which they were not disposed to imitate* ; but principally from this Circumstance, that

* ‘ It hath been observed, that it is somewhat natural
 ‘ for *Clergymen*, to be more easily irritable at such of their
 ‘ Brethren, as rise above them, in apparent Concern for
 ‘ Religion and Zeal for promoting it, than at those who
 ‘ fall below them. The first are a Reproach to their own
 ‘ Conduct and Character ; the other are a Foil to it. So
 ‘ that every one, who espouses any bold or vigorous Measure,
 ‘ sure,

that he was not of their *Party*, or would not run all their Lengths in opposing and judging others. Many *Controversies* concerning some christian Doctrines, had been warmly agitated; and there had been several Divisions in *dissenting* Congregations arising from different Sentiments about them. It is no wonder that each Party should be solicitous to number a Person of so much Learning, Piety and Reputation, among their *Adherents*. But he chose not to be distinguished by any Party-name, and to keep as clear as possible from any *invidious* Distinction. He thought it his Duty to go as far as he honestly could with both Sides, and endeavour to bring them nearer to one another in *christian Affection*, if he could not unite them in *Sentiments*. He was desirous to become *all Things to all Men*, as far as, with a good Conscience towards God, he could; to commend what was good in each Party, and to keep-up a Friendship with the most valuable and moderate Persons of it. He imagined himself fully justified in this Conduct, by the Behaviour of our *blessed Lord* and his *Apostles*; and by the prudential and pacific Maxims of the *new Testament*. His Sentiments on this Head, as he hath published them to the World, deserve, in this Connection,

‘sure, may lay his Account with a sensible Coldness, even
‘from such of his Brethren as are in the next immediate
‘Degree below him.’ Dr. *Witherspoon’s* Essays. V. ii.
p. 254.

tion, a peculiar Regard. ‘ When a fierce and
‘ haughty Sense of *Liberty* is the reigning, dar-
‘ ling Character of *Ministers*, and a Determi-
‘ nation to *submit* in nothing, to *oblige* in no-
‘ thing; as the first Elements of the christian
‘ Temper seem as yet to be unknown, there
‘ is great Reason to believe, that the Doctrines
‘ and Precepts of the Gospel will not, cannot,
‘ be successfully taught *.’—Again, ‘ Let
‘ none of us be disposed to *dispute*, merely for
‘ the sake of disputing; nor unnecessarily *oppose*
‘ the Judgment and Taste of our Brethren,
‘ whether out of an Affectation of *Singularity*
‘ or Spirit of *Contention*; but let us rather la-
‘ bour, so far as with a safe Conscience we
‘ can, to keep the *Unity of the Spirit in the*
‘ *Bond of Peace*. Let us avoid, as much as
‘ possible, a *Party-spirit*, and not be fond of
‘ lifting ourselves under the Name of this or
‘ that Man, how wise, how good, how great
‘ soever. Neither *Luther*, nor *Calvin*, nor
‘ even *Peter* nor *Paul* were *crucified* for us,
‘ nor were we *baptized* into any of their
‘ Names. Happy is he, who being himself
‘ an Example of *yielding*, so far as he con-
‘ scientiously can, and of not taking upon him
‘ to censure others, where he cannot yield to
‘ them, shall do his Part towards cementing,
‘ in the Bonds of holy Love, *all* the Children
‘ of God and the Members of Christ. How
‘ unsuccessful so-ever his Efforts may be, a-
‘ midst

* Family-expositor V. iii. p. 254.

‘ midst that angry and contentious, that ignorant and bigotted Croud, who miscall themselves *Christians*, or by whatever reproachful and suspicious Names his *Moderation* may be stigmatized, his divine Master will neither fail to consider it in its true Light, nor to honour it with proportionable Tokens of his Acceptance and Favour. *Love* is the first and greatest of his Commandments; and after all the Clamour, which hath been made about *Notions* and *Forms*, he who practiseth and teacheth *Love* best, shall be *greatest in the Kingdom of Heaven* *.’ It may at first seem strange, that a Person who professed, and, I am well persuaded, always acted agreeably to these Sentiments, should be reproached; and the rather, as he was an avowed Enemy to all *pious Frauds*, as they have been called, and thought (to use his own Words) ‘ that they ought to be hissed out of the World with just Abhorrence.’ Those, who knew him, saw that he was neither fond of *Money* nor *Power*. He was not influenced by a worldly Spirit; having refused much more considerable Offers in the *Establishment*, than ever could be made him among the *Dissenters*. He was not rash, hasty and over-bearing, which leads many Persons into an *inconsistent* and *dishonourable* Conduct; and then into *Double-dealing* to vindicate or palliate it. On the contrary, he acknowledged that he had sometimes been restrained

* Family-expositor, V. iv. p. 219.

strained from exerting himself, as he might have done, to serve the Cause of Religion, by an *Excess* of Caution, and a Fearfulness of offending and incurring Censure. This he intimates in these lively Expressions in a familiar Letter to a Friend; ‘ The Apprehensions of
‘ wise and good Men are so different, that I
‘ am sometimes confounded amidst the *Variety*
‘ of their Opinions and Counsels; and often
‘ think of the grey-headed Man and his two
‘ Wives. But if I err, I would chuse to do
‘ it on the Side of *Modesty* and *Caution*, as
‘ one who is more afraid of doing wrong,
‘ than of not doing right. But when the
‘ World is to be remarkably reformed, God
‘ will raise up some bolder Spirits, who will
‘ work like your *London Fire-men*; and I pray
‘ God it may not be amidst Smoke and Flames
‘ and Ruin.’ He always treated others, even those from whom he *differed*, with Civility, Candour and Tenderneſs; as appears from his Writings, and equally from his private Converse. It was therefore natural for him to expect, that he should escape *unjust* Censures and *opprobrious* Reflections from his Brethren. But to a Person, who knows the World, hath read any Thing of the History of *the Church*, or observed the Nature and Effects of most *religious* Controversies, it will not appear strange, that the most amiable Virtue of *Moderation* should be reckoned a great Fault, and a Care not to run the Lengths of any *Party* should
expose

expose a Man to the Resentment and Censure both of that Party and its opposite. 'He found by dear Experience (as Mr. Pope expresses it) that he lived in an Age, in which it was criminal to be moderate*.' Some charged him with being *too loose* in his Sentiments; others with being *too strict*. 'The high Calvinists (to use his own Words) on this Side, and some of the Friends of Liberty and Catholicism, as by a strange *Catachresis* they call themselves, on the other,' censured him. He was represented by the Bigots on both Sides as a *Trimmer* and a *double Dealer*. So have many of the greatest Eminence for Wisdom, Holiness and Zeal been represented; and he used to take Comfort in this, that he was no worse treated, than those four excellent Divines, whose Writings, above all others, he admired, the Arch-bishops Leighton and Tillotson, Mr. Baxter and Dr. Watts. 'I confess (saith the last of these) when a *Party-spirit* runs high among the different Sects of Religion, or the different Divisions of Mankind, this most amiable Virtue of *Moderation* is called by the scandalous Names of *Indifference*, *Lukewarmness* or *Trimming*; and it sustains a World of Reproaches from both the quarrelling Parties. *Moderation*, tho' it is the blessed Principle which awakens and assists Men to become *Peace-makers*, yet at the same time, when it enters into the Battle

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* Pope's Works, V. vii. p. 206.

‘ to divide the Contenders, it receives an un-
‘ kind Stroke from either Side.’ Dr. *Dod-*
dridge endeavoured to act up to that Character,
which his affectionate Friend and Fellow-suf-
ferer had described in the same Discourse.
‘ When any Sect of *Christians* seems to be car-
‘ ried away with the furious Torrent of some
‘ prevailing Notions, or some unnecessary Prac-
‘ tices; some special Superstition, or a con-
‘ tentious Spirit, the *moderate* Man tries to
‘ shew, how much of Truth and Goodness
‘ may be found among *each* Party, where all
‘ agree to hold *Christ Jesus*, the Head; tho’ he
‘ dares not renounce a Grain of Truth or
‘ necessary Duty for the Sake of Peace, and
‘ he would *contend earnestly*, where Provi-
‘ dence calls him, for the *essential* Articles of
‘ Faith, which were *once delivered to the Saints*,
‘ &c *.’ He saw and lamented the sad Devia-
tion of many Ministers from, what he thought,
important Truths of the Gospel; insisting up-
on them much less, than they should have
done; or in such a Manner, as if they were
making *Concessions* to an Adversary, rather than
opening their Hearts to their Hearers upon a
Favourite-subject. He saw Persons refining
upon a plain Gospel, till it was almost evapo-
rated and lost; and therefore he was the more
strenuous in the Support of its vital Truths. ‘ I
‘ hope (saith he, in a *Sermon* before an *As-*
‘ *sembly of Ministers*) we shall never practise
‘ so

* *Watts’ Sermons*. V. ii. S. 28.

‘ so dangerous a Complaisance to the *Unbe-*
‘ *lievers* of the present Age, as to *wave* the
‘ Gospel, that we may accommodate ourselves
‘ to their Taste ; which if we do, we may
‘ indeed preserve the *Name* of Virtue, but I
‘ fear we shall destroy the *Thing* itself ; lose it
‘ in our *Congregations*, and probably in our
‘ *Hearts* too : for I confess it seems to me
‘ much more probable, that the Doctrines of
‘ *natural* Religion alone should be blessed, as
‘ the Means of reforming *Heathens*, who never
‘ heard of *Christianity*, than that they should
‘ have much Effect upon those, who, under
‘ the Profession of it, slight its most *glorious*
‘ *Peculiarities* ; as if the Religion of *Jesus*
‘ were a mere Incumbrance, which, while we
‘ own it to be true, we might nevertheless for-
‘ get, without great Danger or much Incon-
‘ venience.’

In a Letter to one of his younger Brethren,
he thus expresseth himself upon this Subject ;
‘ Indeed the Gospel is a *great Thing*, or it is
‘ nothing. I am more and more convinced of
‘ the Importance of keeping to the good old
‘ *evangelical* and *experimental* Way of preach-
‘ ing ; and look upon most of the *new-fashion-*
‘ *ed* Divinity, of which some Persons, in dif-
‘ ferent Extremes, are so fond, as a Kind of
‘ *Quackery*, which bodes ill to the Health of
‘ the Soul, and of the Church in general.
‘ You know how cautious I am of troubling
‘ the Church of *Christ* with Disputes ; but my
‘ Faith

‘Faith in the Doctrines I preach, is more and
‘more confirmed by studying the Scriptures,
‘by Experience and Observation. What I
‘have wrote concerning them proceeds not
‘from any Sourness of Temper, or any Want
‘of Charity for, or Love to, Persons of a
‘different Opinion; tho’ some of them have,
‘as you well know, laid me under strong
‘Temptations to it, by exercising as little
‘Charity towards me, as if there had been
‘no common Bond of *Christianity* or even
‘*Humanity* to unite us.’——For such a Re-
gard to the *peculiar Doctrines* of the Gos-
pel in his Preaching and Writings he was
much censured; and ‘neither his Moderation
‘and other personal Virtues, nor all his Zeal
‘for the Service of the common Cause of
‘*Christians, Protestants* or *Dissenters*, could
‘shelter him from the affected Contempt and
‘severe Reproaches of some *angry* People,
‘who, amidst all their Professions of the most
‘*unbounded* Charity, thought his an *excepted*
‘Case, or chose rather to be injurious to him,
‘than consistent with themselves*.’ Many
Instances in which he was treated in this Man-
ner might be mentioned: but as I know he
forgave them, I hope his Friends, who were
acquainted with them, have done the same. It
will be more for the *Reader’s* Edification, to
see how he expressed himself on these Occa-
sions, both as to the *Foundation* of the Ce-
lures

* Sermons and Tracts. V. i. p. 119.

sures passed upon him, and the *Frame* of his Spirit under them, in some Letters to his intimate Friends, and in his own private Reflections, of which I will give him a faithful Extract.

One of his Friends had informed him, that he had been charged with *Insincerity*; especially in using some *particular Phrases* in his Writings, in a Sense different from that in which he himself understood them, in order to please a *Party*. To this he answereth;

‘ My Conscience doth not tell me, that I am
 ‘ at all too blame on the Head you mention.
 ‘ I write for the Public (as I would also do
 ‘ in every private Correspondence) as in the
 ‘ *Presence* of God, and in the Views of *his*
 ‘ Judgment. I would not purchase that Phan-
 ‘ tom, *Popularity*, which is often owing to
 ‘ the very worst Part of a Man’s Character or
 ‘ Performances, by any Compliances beneath
 ‘ the Dignity of a *christian Minister*; an Of-
 ‘ fice, of which I think so highly, as to be
 ‘ deeply sensible how unworthy I am to bear
 ‘ it. On the other Hand, I do indeed desire
 ‘ to give as little Offence, as I honestly can;
 ‘ and I have high Authorities for it: and
 ‘ tho’ I am, and always declare that I am, in
 ‘ my Judgment, greatly against the Imposition
 ‘ of *human Phrases*, yet, as some can hardly
 ‘ be avoided on one hand or the other, I
 ‘ chuse to adopt and use some that are am-
 ‘ biguous, in what I take to be a fair Sense,

‘ tho’ not the only Sense they might bear ;
‘ and by declaring it, to endeavour to fix a
‘ good Idea to them, rather than absolutely
‘ to declare against, or even totally to dis-
‘ use, them. Others, wider by far in their
‘ Sentiments than I, are indulged in this, and
‘ even *applauded* for it : I have the *Misfortune*
‘ (I cannot use the Word more properly) to
‘ be *condemned*.——I do indeed believe, that
‘ it is generally thought by that Part of the
‘ World, which some in Jest, and some in
‘ sober Sadness, are ready to charge with *here-*
‘ *tical Pravity*, that I approach much nearer
‘ to their Sentiments, than I really do : and
‘ perhaps three Causes have concurred to lead
‘ them into that Apprehension.——A general
‘ Conceit, that their Notions are so *self-evident*,
‘ that none but an extremely weak or ignorant
‘ Man (which they pay me the Compliment of
‘ supposing that I am not, tho’ they afterwards
‘ fully balance the Account) can possibly be
‘ of a different Opinion. —— Some Hints,
‘ which I may perhaps have dropped between
‘ the Years 1723 and 1730 or thereabouts,
‘ when I was really more inclined to some of
‘ their Sentiments than I now am ;——and my
‘ hearing them assert some of them patiently
‘ in a mixed Company, when I have not been
‘ in a Humour to dispute. The friendly Man-
‘ ner in which I have conversed with, and
‘ spoken of, some of those obnoxious *Gentle-*
‘ *men*, and the Honour I have done publicly
‘ and

‘ and privately to those Writings, in which I
‘ think they have deserved well of *Christianity*
‘ in general, tho’ I may have thought them
‘ allayed with some considerable Mixture of
‘ Error, may have conduced further to lead
‘ them to a Conclusion, that I was much more
‘ of their Mind, in some *disputable* Cases, than
‘ I really am. My great Care not to judge
‘ others and my using at different Times, dif-
‘ ferent Phrases, which have appeared to me
‘ perfectly *consistent*, tho’ others may have ap-
‘ prehended the contrary, may also have con-
‘ tributed to produce the same Effect. But
‘ on the whole, I know assuredly, that I have
‘ not on any Occasion belied the *real Sentiments*
‘ of my Heart; and that by my necessary Cau-
‘ tion on this Head, I have lost many Friends,
‘ whom I could easily have kept, and whom I
‘ speculatively knew the Way of cementing to
‘ me, much to my own secular Advantage; tho’
‘ I could not go to the Price of it, when that
‘ Price was only a few ambiguous Words.
‘ This, *Sir*, may give you a general View of the
‘ Matter; but if it occurs to you to mention
‘ any *particular Phrases* and *Modes* of Expres-
‘ sion, charged with the Evils, of which this
‘ Condescension is said to be productive, I shall
‘ open my Heart about them with the utmost
‘ Freedom; as I know nothing in my Pur-
‘ poses or Views, which I would not wish
‘ you thoroughly to understand; and if I can-
‘ not vindicate such Phrases, I will for the
‘ future

‘ future lay them aside. I speak upon this
‘ Head, without any Reserve, or any Regret,
‘ as a Man that is inwardly easy, and, being
‘ found, can bear handling; and you are per-
‘ fectly welcome to shew this Letter to whom
‘ you please.’——To another Friend, who
had informed him of some Reports he had
heard to the Disadvantage of his Character,
he thus writes; ‘ I wish every one, whose
‘ Friendship is worth preserving, would give
‘ me such an Opportunity as you have done,
‘ of explaining myself freely, with Regard to
‘ those Things, which have been so unjustly
‘ aggravated. My Righteousness is in it; and
‘ I am fully persuaded, that what I have done
‘ in the various Circumstances, in which my
‘ Conduct hath been arraigned, would be
‘ found at least the *pardonable Infirmities* of
‘ an honest Man, who fears God and loves
‘ all Mankind; and who meant heartily well
‘ to the Persons, who thought themselves most
‘ injured by him, in what he did, or did not
‘ do, in Relation to them. It is a great Com-
‘ fort, that Innocence can make its Appeal to
‘ God, as St. *Paul* so often doth, when *Ma-
‘ lice* or *Prejudice* or *Mistake*, which last I
‘ believe more frequently to have been the
‘ Case with regard to me, lays to its Charge
‘ Things, which he would not deliberately do
‘ to save his Life. The Reflections which have
‘ been thrown upon me, as a *Double-dealer*
‘ and an *inconsistent* Man, have often put me
‘ upon

‘ upon looking *inward*, and upon submitting
‘ myself to the Scrutiny of the *all-searching*
‘ *Eye*, in my most serious and solemn Mo-
‘ ments. I have, I thank God, a constant
‘ Sense of the general Uprightness of my
‘ Heart before Him; and can say, with that
‘ good Man, of whose Afflictions God hath
‘ caused me in this Instance to partake, *Thou*
‘ *knowest, that I am not wicked*. Religion is
‘ with me an *inward* Thing; and if it were
‘ not, it could not have supported me, as it
‘ hath done, in the nearest Views of the di-
‘ vine Tribunal. Were my *worldly* Interest
‘ the Principle upon which I acted, I should
‘ have *conformed* long since and should do it
‘ immediately; and you are no Stranger to
‘ some Offers that have been made me. You
‘ know the Warmth and Tendernefs of my
‘ Temper, and how liable it is to strong Im-
‘ pressions. You also know the great Multi-
‘ plicity of my Affairs; the Haste with which
‘ I am frequently obliged to write, without
‘ taking Copies of my Letters: and when these
‘ Things come to be laid together, I cannot
‘ pretend to say, that I have always acted with
‘ that *perfect Consistency*, which I could have
‘ wished. Perhaps few Men can say it. My
‘ Views of the same Person, and of the same
‘ Things, may also have altered. But upon
‘ the whole, so far as I can judge and recollect,
‘ I have generally given but very little Cause
‘ for the Reflections, which have been cast
‘ upon

‘ upon me ; nor have I ever, in any Instance,
‘ that I know of, acted a Part, which my
‘ Conscience hath condemned as *insincere*, or
‘ that it should afterwards on Reflection up-
‘ braid me with, as *dishonest*. But I may,
‘ thro’ an excessive Tenderneſs of displeaſing,
‘ have left Men of different Opinions more
‘ Room to think me in their Sentiments, by
‘ my not oppoſing them, than I ought to have
‘ done. I may likewise in many Inſtances have
‘ ſeen, or thought I have ſeen, Things not to
‘ be *iinconfiſtent*, which warm Men on one Side
‘ the Queſtion and the other, have thought
‘ to be ſo : and it is poſſible too, that in ſome
‘ of theſe Caſes, *they* may have thought *right*,
‘ tho’ I believe in more, they have been on
‘ both Sides *wrong*. I may have had more
‘ real Eſteem and Love for Perſons in very
‘ different Views and Interests, than they
‘ (knowing the *Narrowneſs* of their own Hearts
‘ in theſe Inſtances) could eaſily imagine to be
‘ ſincere ; and among theſe have been ſome
‘ of the *Methodiſts*. Beſides all which, a Diſ-
‘ poſition to uſe ſome Forms of *complimental*
‘ *Expreſſions*, eſpecially in younger Life, and
‘ to tell Perſons the good Things I thought of
‘ them and their Performances, may have ex-
‘ poſed me to Cenſure ; tho’ I may truly ſay,
‘ I have always *inwardly* thought what I ſaid :
‘ For my Mind has never been in ſuch a
‘ State, but that I muſt have felt a ſenſible
‘ and memorable *Horror* for doing otherwiſe.
‘ Theſe

‘ These Things may have given Advantages
‘ against me. The vast *Variety* of public Af-
‘ fairs, in which I have been concerned;
‘ which, with all my Tendernefs, and Defire,
‘ as far as I honestly might, to please every
‘ one, I could not manage without displeasing
‘ some, hath increased the Number of those,
‘ who are offended with me. The Acquain-
‘ tance, and for a while Friendship, which I
‘ have had with some Persons of the *Laity*,
‘ who have proved treacherous and infamous
‘ Persons, hath been a further Snare; as the
‘ Friendship of *bad Men* always is. My re-
‘ fusing to be blindly the *Tool of a Party*,
‘ and to go plumb into all their Measures,
‘ hath disobliged no small Number. When
‘ all these Things come to be traced in their
‘ feveral Streams and Combinations (together
‘ with what I have faid of my own acknow-
‘ ledged Infirmities, of which I am truly fen-
‘ fible) they will account for this *strange*
‘ Phenomenon, at which you are surprized.
‘ I have all this while retained the Esteem and
‘ Friendship of feveral Persons of great Worth,
‘ by whom I have been most intimately known
‘ for many Years. I will tell you, in Con-
‘ fidence, that these Asperfions are *a Cross*,
‘ which God hath enabled me to bear with
‘ a *christian* Temper; and He has really given
‘ me a Heart to *pray*, in the most affectionate
‘ Manner and every Day, for my Slanderers;
‘ and confcientiously to abstain from faying
‘ many

‘ many Things, which I could have said, to
‘ the Disadvantage of many of their Charac-
‘ ters. These Things may perhaps be per-
‘ mitted, that I may not be *too much exalted*
‘ by the unreasonable and extravagant Ap-
‘ plauses, I have sometimes met with. I have
‘ a Persuasion in my own Heart, that if God
‘ continue my Life a few Years, many of
‘ these Things will die. I shall be made
‘ more *cautious* by them and more humbly
‘ seek that Wisdom from God, which is ne-
‘ cessary to *cut-off* Occasion from some who
‘ spitefully seek it. I shall also, while they
‘ continue, have Opportunities of exercising
‘ several Graces of the *christian* Temper, which
‘ tho’ concealed from human Eyes, have their
‘ Value in the Sight of God. And I may
‘ be made more desirous of leaving a World,
‘ where I meet with so much Unkindness, for
‘ that, where Love will be perfected. I do,
‘ in the mean-time, empower and desire you,
‘ when you hear any Thing to the Disadvan-
‘ tage of my Character, to tell the *Reporters*,
‘ that I am not afraid that any Part of my
‘ Conduct should be *carvassed*, if they will
‘ fairly hear my own Account of it, and pre-
‘ pare themselves to pardon some Infirmities,
‘ which an honest Man, with my frank Tem-
‘ per and various Affairs, may fall into; but
‘ if they will condemn me unheard, I must
‘ appeal to a *higher Tribunal*: And in the
‘ mean-time, will in the general appeal to
‘ those

‘ those, who have long and intimately known
‘ me, and on whose Sincerity, I could ven-
‘ ture my Life.—While I am conscious to
‘ myself that I act upon *christian* Motives, I
‘ make little of the Censures of Men; but
‘ I would avoid *unnecessary* Offence. In the
‘ midst of all, my Soul *dwells at Ease in GOD*,
‘ and I find unutterable Pleasure in a Con-
‘ quest obtained over those *Resentments*, which
‘ are ready to rise on such Occasions, but
‘ which, I can truly say, *are crucified on the*
‘ *Cross of Christ*. GOD is teaching me good
‘ Lessons, and exercising my Graces (alas!
‘ too low and feeble in Proportion to so much
‘ Cultivation) by such Things as these; and I
‘ desire to adore his Wisdom and bless his
‘ Name in all. I am seeking for Opportuni-
‘ ties to *overcome Evil with Good*.—In the
‘ Midst of this Agitation, I thank GOD that
‘ I can say, It is not a very *great Thing* to me
‘ (if I cannot say so chearfully as I ought,
‘ that it is a *very small one*) *to be judged of*
‘ *Man’s Judgment*. *The Day of the Lord is*
‘ *at Hand*. I had rather suffer *many* of these
‘ Injuries than offer *One*. It is my Desire to
‘ behave under them, as becometh a *Christian*
‘ and to be made more watchful by them.
‘ Let but my Heart be with GOD; the Visits
‘ of his Grace made to me, and the Prospect
‘ of Glory presented to my believing Eyes, so
‘ as to engage my more constant Pursuit; let
‘ but my Temper be becoming a christian and
‘ mini-

‘ ministerial Profession ; and I hope other
‘ Things will impress me little.—I am a
‘ weak and sinful Creature, but one who sin-
‘ cerely believes the Gospel ; who could de-
‘ fire to spread the Savour of it, if possible,
‘ over all the World, and to bring the Power
‘ of it into every Heart, that it may grow
‘ humble and pure, benevolent and upright ;
‘ and who heartily wishes every Thing oppo-
‘ site to the Gospel, might fall, *not by Might*
‘ *or Power, but by the Spirit of the Lord.* Nor
‘ am I much concerned, any further than the
‘ Honour of my Master is interested in it,
‘ whether I go thro’ *evil Report* or *good Re-*
‘ *port.* If any think me *a Deceiver*, God
‘ knows *I am true.* If any wish that I were
‘ *unknown*, I bless God, I have Reason to be-
‘ lieve that I am *well known* to not a few, by
‘ Tokens which will never be forgotten.’——
In some of his private Reflections, he saith ;
‘ These are the Favours of my God to me the
‘ last Year : And may I not also reckon in the
‘ Number of them, the *Opposition* I have met
‘ with, I think undeservedly, for Things *well*
‘ *intended*, and, I believe, for bearing a faith-
‘ ful Testimony to the Truths of the Gospel,
‘ which hath occasioned me many Enemies,
‘ and will, I doubt not, prove an Occasion of
‘ verifying my Master’s Words, *Great is your*
‘ *Reward in Heaven.*’——These are some of
his Sentiments on the Reflections thrown upon
his Character and Designs ; and who-ever at-
tends

tends to the Account he gives of his Temper, and Business, will easily see how *Malice, Prejudice* or *Ignorance* might graft Aspersions upon them.

He had likewise some Enemies from *his own Household*. It will not be wondered at, that a Person who had educated about *two hundred* young Men, should meet with a few in that Number, who behaved ill, and requited him *Evil for Good*. Some of them proved wicked; and he humbly acknowledged before God in his private Reflections on such a painful Circumstance, ‘ That by a *false Complaisance* he lost much of his Authority over them; in consequence of which they grew worse, and he was obliged to expel them.’ As to others of them, he was not so well satisfied of their real Piety, and being hearty in undertaking the *ministerial* Work, as to be able with a good Conscience to recommend them. Some of them had embraced Tenets, which he knew would render them unacceptable to most *dissenting* Churches; and therefore he could not recommend them to some, where they would have chosen to settle. Being therefore carried away with the Warmth of their Passions, and that Pride and Impatience of Controul, which is so often found in Youth, they charged their Tutor with treating them *unkindly*, tho’ they were on many Accounts under great Obligations to him, and set themselves to misrepresent his Character. Thus he laments

laments his own Case; ‘ Some have thought
‘ themselves injured, because I cannot oblige
‘ them, at the Expence of my Conscience, by
‘ granting them *Testimonials*, which I know
‘ they do not deserve; or by helping them into
‘ *Settlements*, which would be unhappy to
‘ themselves and the Congregations, which
‘ refer their Case to my Advice. For this
‘ Reason, imaginary Injuries, never complain-
‘ ed of to me, were talked over and aggrava-
‘ ted. My Conduct was continually watched
‘ over for evil: My Writings, Lectures, Ser-
‘ mons, Letters, Words, every Thing, were
‘ compared to find out *imaginary Inconsisten-*
‘ *cies*, and to charge them, as Instances of
‘ Dishonesty, Partiality, and what not? When
‘ they went abroad they talked of these
‘ Things; and there were those in *both Ex-*
‘ *tremes*, who were ready to lay hold on any
‘ Story to my Disadvantage. But this is my
‘ Comfort, that most of those, who have been
‘ my *Pupils*, are my cordial and affectionate
‘ Friends: And I find all the tenderest and
‘ most grateful Friendship from those now
‘ under my Care. I am more and more con-
‘ firmed in the Judgment I passed on those,
‘ who are setting out in the Church; and
‘ am convinced that the Part I have acted,
‘ in the Difference I have made between them,
‘ hath been approved in the Sight of *Him*,
‘ to whom my final Account is soon to be
‘ rendered. In the mean-time, the longer I
‘ live

live, the less I am inclined to enter into *De-*
bates, which I have neither *Time* nor *Heart*
for ; and perhaps have been too indolent in
tracing out injurious Reports and too dilatory
in making Remonstrances for ill Usage. I
have generally chosen the shorter Way,
heartily to *forgive* and *pray for*, those,
from whom I have apprehended that I have
received the most injurious Treatment ; and
to endeavour to *live* in such a Manner,
that they, who intimately know me, may
not lightly *believe* Rumours to my Disad-
vantage. Methinks the Lovers of *Mankind*,
and the Lovers of *Christianity* too, should
pardon each other some little Mistakes in
Conduct, and should put the *gentlest*, not
the *harshest*, Construction upon Things which
may wear a *dubious* Aspect. I will endea-
vour to bear these Things, as a *Burden*,
which Providence is pleased to lay in my
Way. I will *remember him*, who bore, in
all Respects, infinitely worse Usage for me ;
and will comfort myself with looking for-
ward to that Day, when every Calumny will
be wiped-off ; when *Omniscience* will attest,
as it certainly will, the Integrity of my
Conduct, and when those evil Principles,
which may in some Degree, and at some
Times, leaven the Minds of good Men, will
be all purged away.——With Regard to
those of his Pupils, who occasioned the fore-
going Reflections, I have great Reason to be-
lieve

lieve, that further Knowledge of the World and themselves, convinced them, that they had acted wrong. I assuredly know, that *some* of them deeply repented of it afterwards; and particularly *One*, who a little before his Death, wrote his *Tutor* a most pathetic and friendly Letter, in which he largely confessed his own Guilt; laid open to him many of the sly Arts, which had been used to hurt his Character, and, with all the Marks of Humility, Penitence and Affection, earnestly desired his Forgiveness and his Prayers *.

I have

* It may not be amiss to take Notice of an Aspersion, which was thrown on the *Doctor*, a little before his Death, as if he had acted unfaithfully in the Guardianship of Miss *Ekins*, Daughter of *Thomas Ekins*, Esq; of *Chester on the Water*, in *Northamptonshire*, one of his Majesty's *Justices of the Peace* and the *Doctor's* intimate Friend: Especially as I have heard, that it had spread itself as far as *New-England*, where the Falshood of such a Charge could not so easily be detected. It will be a sufficient Answer to such a Calumny to say, that the young Lady, at the *Doctor's* Decease, was so sensible of his Integrity, that at her Request, being then *eighteen* Years of Age, the *Lord Chancellor Hardwicke* appointed the *Doctor's* Widow Guardian in his stead; that on her Attainment of her Age of *twenty one* Years, the whole Account of her Estate was carefully examined by her and met with her entire Approbation. This Lady is since married to the reverend Dr. *James Stonhouse*, a Gentleman of a handsome paternal Estate, formerly a Physician of great Eminence at *Northampton*, and now Lecturer of *All-Saints*, in *Bristol*: And it is at their united Request I add, that they are sensible of their Obligations to the

I have been larger upon this Part of the *Doctor's* Character than was, perhaps, necessary to illustrate and vindicate it: but probably some yet living may entertain Prejudices against him and against his Writings in Consequence thereof. I was therefore willing to set it in its true Light; and to exhibit a noble Pattern of a *christian* Behaviour, under such Reproaches and Slanders, as many good and useful Men are yet suffering by, and the best, perhaps, most.

I shall only add, that he practised the Advice which he gave to others in such Circumstances, and did not ‘suffer himself to be
‘*interrupted* in his generous, worthy Course
‘by the little Attacks of Envy and Calumny,
‘which he met with in it. He was still *at-*
‘*tentive* to the general Good, and *steadily re-*
‘*solute* in his Endeavours to promote it; and
‘he left it to Providence to guard or to rescue
‘his Character from the base Assaults of Ma-
‘lice and Falshood, which, he had observed
‘and experienced, will often, without a Per-
‘son's Labour, *confute themselves*; and heap
T 2 ‘upon

the *Doctor*, and his Lady, for the Fidelity, Prudence and Friendship discovered by them in the Discharge of their Trust, and that they retain the highest Veneration for the *Doctor's* Memory. Those who were best acquainted with the whole Affair, were so far from thinking that his Conduct stood in Need of any Defence, that they considered both his undertaking the Trust, amidst his various other Cares, and the Manner in which he discharged it, especially in the Education of his *Ward*, as a striking Instance of his Probity, Friendship and Benevolence.

‘ upon the *Authors* greater Shame, or, if
 ‘ they are inaccessible to that, greater Infamy,
 ‘ than his Humanity would allow him to wish
 ‘ them *.’

* *Rise and Progress, &c. Ch. 28. § 9.*



S E C T. VIII.

*His Piety towards GOD, and his Devotion,
 as the Support of that, and every other
 Virtue.*

IT may truly be said of Dr. *Doddridge*, as
 it was of *Socrates*, that his Life was a *Life
 of Prayer* *. We have already seen the Care
 he took to maintain a devout Spirit, and live
 near to GOD in early Life. He *held-on* this
 religious Course, and grew *stronger and stronger*
 even to the last. He made Conscience of pre-
 senting serious Addresses to GOD every *Morn-
 ing* and *Evening*, whatever his Business and
 Avocations were, and often employed some
 Moments in the middle of the Day in the
 same Manner. That his Devotions might be
 more regular, copious and advantageous, and
 his Mind be kept in a devout Frame thro’ the
 Day, he laid down a *Plan* for this Purpose,
 which

* *Max. Tyr. Diss. 30.*

which I have Reason to believe he often reviewed in a Morning, as it always lay upon his Desk *; and from thence it appears what Pains he took to keep up the Life and Ardour of Religion in his Soul. He was careful that his *first Thoughts* in the Morning and *last* in the Evening, should, in a special Manner, be

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con-

* As this may be useful to serious Persons, especially Ministers, who ought to be Men of *eminent* Devotion and Holiness, I will here insert it, in his own concise Manner.

‘ *Every Morning*, rising and dressing, *meditate* — on
 ‘ *Lord’s day*, the Concerns of the Church in general —
 ‘ *Monday*, Rules for my own Conduct — *Tuesday*, the
 ‘ Case of my Friends — *Wednesday*, Mercies received
 ‘ — *Thursday*, the Concerns of the Congregation —
 ‘ *Friday*, evangelical Views — *Saturday*, my Relations
 ‘ — each Day remember special Hints — then *pray*,
 ‘ *renew my Covenant with GOD*, *read the Scriptures*, *sing a*
 ‘ *Psalms* — larger *Devotion*, reverential; prepared for;
 ‘ Thoughts guarded in it; reflected upon afterwards. —
 ‘ *Business of the Day*; seasonable, with good Intentions
 ‘ and Dispatch. — *Recreations*, moderate, well de-
 ‘ signed. — *Providences*, *merciful*; thankful for Reason,
 ‘ Senses, Health, Ease, Food, Raiment, Sleep, Friends,
 ‘ Life, Liberty, Safety, Acceptance, Success. — *As-*
 ‘ *fective Events*, GOD’s Hand, Design; submit in all
 ‘ Things, great and small; surrender all Comforts to him,
 ‘ — *Temptations*, foreseen, observed, resisted; Pre-
 ‘ sence of GOD, Christ, Angels and Men; remembered
 ‘ for Caution. — *Grace*, Dependence upon it, earnest-
 ‘ ly sought, to awaken holy Affections, thro’ Christ, by
 ‘ the Spirit, frequent Ejaculations. — *Thoughts* during
 ‘ Intervals, a general Command practised; Subjects of
 ‘ them

consecrated to God. According to his Exhortations to others *, he selected some one *Verse of Scripture* every Morning, to treasure up in his Mind, resolving to think of that at any time, when he was at a Loss for Matter

of them, Morning-scripture; the last, the next, Sermon.
 ‘ ——— *Discourse*, innocent, useful, provided for. ———
 ‘ *Evangelical Views*; bless God for Christ and the Spirit;
 ‘ daily exercise Faith in Christ, as Teacher, Atonement,
 ‘ Intercessor, Governor, Example, Strength, Guardian,
 ‘ Forerunner. ——— *Avoid* Excess, Imprudence, Formality in Prayers and Praises, especially at Meals. ———
 ‘ Repeat as above, *in the Evening*, and add Self examination. Have I attended to proper Business, improved Sermons or other Writings, watched over Pupils? ———
 ‘ Ask the Prosperity of the Academy, Congregation, our Country; Reformation advanced; thy Kingdom come.
 ‘ ——— *My Relations*, Minister, Tutor, Domestic, Writer, Friend, Visitant, Correspondent. ——— List of *Friends* to be particularly prayed for. ——— Persons in the *Congregation*, according to their Circumstances, unconverted, awakened, alienated, excommunicated, the various afflicted. Remember the Notes of last Lord’s Day.
 ‘ ——— *Memorandum*, there must be an Enlargement of Soul previous to any remarkable Success; and great Diligence in Prayer, and strict Watchfulness over my own Soul, previous to any great and habitual Enlargement; and deep Humiliation must precede both. When the Ground is thus prepared, great and good Fruit may arise from small Seeds. ——— I find it never well in *Family-worship*, when it is not so in *secret*; never well *abroad*, when it is not so at *home*; nor on *common* Days, when not so on the *Lord’s*. The better I pray, the better I study, &c.

* Rise and Progress, Ch. 19. § 18.

of pious Reflection in any Intervals of Leisure. He found this as a Spring, from whence many profitable and delightful Thoughts arose, which he might not before see in that Connection and Force. It furnished him with Matter for devout Ejaculation, and prevented his Thoughts from being at the Mercy of those various Trifles, which otherwise intruded upon him. He thought it of great Importance, and found it of much Advantage, to *renew his Covenant* with God, and make a fresh and solemn Dedication of himself, his Capacities, Time and Strength to his Service, every Morning; and especially to spend every *Lord's Day-morning* in devotional Exercises, as the best Preparative for the public Services of the Day. He esteemed *devout Meditation* an important Part of a Christian's Duty, an excellent Means of fitting the Heart for Prayer, and an Exercise, which afforded great Pleasure. 'Oh, saith he, how much delightful
' Enjoyment of God have I lost, by neglect-
' ing occasional Meditation?' He reckoned a serious diligent Care in the Performance of *secret Prayer*, an Evidence and Support of real Religion; and strongly recommended it to others, as a most powerful *Incentive* to every Duty, and the best *Relief* under the Fatigues and Afflictions of Life. Thus he addressed one of his Brethren; 'That Minister hath great
' Reason to suspect the *Integrity* of his own
' Heart, who can pray with some Copious-
T 4 nefs,

ness, Affection and Pleasure *with others*, and in secret can only find in his Heart to run over a few hasty, inattentive and customary Words, in such a Manner, as he would be ashamed to do, if any one of his Fellow-Creatures was present. Guard against this, and especially in the Evening; when the Fatigue, arising from the Labours of the Day, may expose you to particular Danger of it. As Prayer is the Food and Breath of all practical Religion, so *secret Prayer* in particular is of vast Importance: Insomuch that I verily believe, that if a Man were to keep a particular and accurate *Journal* of his own Heart, but for one Month, he would find as real and exact a Correspondence between the Temper of his Soul at the Seasons of secret Devotion, and in other Parts of his Life, as we find between the Changes of the *Barometer* and the *Weather**. He often lamented the Tendency, which the Variety of his Cares, tho' most important in themselves, had, to make him less serious, copious and fervent in secret Prayer, than he should have been. Thus he expressed himself to his Friends; 'I am often mindful of you in my Prayers; tho', alas! I have so many Hurries of Business and Interruptions, and sometimes find so much Indisposition in my own Heart for the Exercises of *Devotion*, and my Thoughts so much dissipated by the

* Charge in Tracts. V. ii. p. 7.

‘ the *Cumber* of many Things, that truly my
‘ Prayers are to be little accounted of. But
‘ the less capable I am of praying as I could
‘ wish, for my Friends and myself, the more
‘ need I have of their Remembrance. My
‘ great Desire, even when I am at the worst,
‘ is, that I may glorify God and promote the
‘ great Purposes of Religion. For that, I am
‘ honestly labouring, tho’ amidst many Infir-
‘ mities; and I hope not entirely in vain.’——
‘ My Weight of Business does, in some
‘ Measure, rob me of the greatest Treasure I
‘ have in the World; I mean the Hours I
‘ would wish to spend in *secret Devotion*;
‘ without which there is no Sweetness, no
‘ Calm and Serenity of Mind, and therefore
‘ very little Capacity for managing Business.
‘ For so it is, tho’ it may seem a Riddle, that
‘ when I pray and meditate most, I work
‘ most.’——In all his Addresses to God, he
was large in *Praise* and *Thanksgiving*; esteem-
ing it a proper Expression of Gratitude to
God, a necessary and delightful Duty on other
Accounts, and the Means of promoting habi-
tual Chearfulness of Mind.——He carefully
watched the Frame of his own Heart and *re-*
corded the most important Particulars relating
to it, that they might guide, warn or encour-
age him for the future. It has been already
observed, that he began to keep a *Diary* of
his Life, when he was *fourteen* Years of Age:
In this he noted the Business he had dispatch-
ed;

ed; the Temper and Workings of his Mind, in the various Labours and Occurrences of the Day, and particularly in his Acts of Devotion at home and abroad; what he had learned in reading, Conversation, or by his own Reflections; any remarkable Providences relating to himself, his Friends or others, or to the Church of God. But in his latter Years, when nothing occurred, that deserved to be recorded, he contented himself with some *particular Marks*, by which he could afterwards observe, what was the Frame of his Spirit, how he had performed his Devotions and spent his Days. By this Method very little Time was employed in making the particular Marks, and the End of a *Diary* was sufficiently answered.—The *Warmth* and *Affection* of his natural Temper rendered such Watchfulness particularly necessary to him, especially in his Youth. Many Days of *Humiliation* and *Devotion* he employed in that Period to subdue and regulate his Passions, in which he happily succeeded.—When he found his Heart enlarged and warmed with devout Meditation on divine Subjects, he sometimes committed his Thoughts *to writing*, and perused those Meditations for his own Instruction and Comfort, at Times when he found his Thoughts rambling and confused. Several Specimens of this Kind the World hath already seen in his *Rise and Progress of Religion*.

He

He was a careful *Observer of the Providences of GOD* to himself, his Family, Friends, and Country. He kept a *Register* of the most remarkable Interpositions of Providence in his Favour. In this are recorded some signal Deliverances in his Childhood and Youth; the Recovery of himself, his Wife, Children and Friends from threatening Disorders; and the Preservation of his Limbs and Life in many hazardous Circumstances. He takes particular Notice of the Goodness of GOD to him, in preserving him from Harm, when, on the Day of the *Coronation of King George II.* he plunged himself into unnecessary Danger, by going among the Mob to see the Procession, and was thrown down from a Scaffold among the Horse-Guards.—The Deliverance of his House from being destroyed by Fire hath been taken Notice of in the Preface to the *Sixth Volume of the Family-expositor*; concerning which he writes; ‘ Well may it be said, *Is not this a Brand plucked out of the burning?* ‘ A Fire was kindled among my Papers, which ‘ endangered the utter Ruin of my Affairs. ‘ Several Sermons, Papers, and Books were ‘ utterly consumed. Every Thing else in my ‘ Study, and perhaps the whole House, had ‘ soon followed it, had it not been for the ‘ Glance of an Eye, by which an opposite ‘ Neighbour discovered it. This gave me an ‘ Opportunity of rescuing my Books of Accounts with my Pupils, and my Ward, one ‘ Manu-

‘ Manuscript-volume of my *Family-expositor*
‘ (of which, there was not a Leaf unburnt,
‘ nor a Line destroyed, which had not been
‘ transcribed) and the rest of the Original.
‘ The Danger was so extreme, that one Quar-
‘ ter of an Hour, if the House had been
‘ saved, had almost undone me. I desire to
‘ leave it upon Record, that I now have re-
‘ ceived this *wonderful Mercy* from the Lord,
‘ and would consider it as an *Engagement* to
‘ devote all I have to him with greater Zeal.’
This Register he reviewed on Days of extraor-
dinary Devotion to preserve his Gratitude and
increase his Activity in the Service of God.
——He traced all the Kindness of his Friends
to him, and all the Concern for the Support
of Religion, which he observed in them or
others, to *the Hand of GOD*, who put such
Things into their Hearts. He likewise ac-
knowledged it in his afflictive Events, in the
Death of his Friends, the Attacks made upon
his Reputation, and his Disappointment in
some of his Schemes of Usefulness: And his
frequent Language was, ‘ My God is hum-
‘ bling me, and I need it; Oh, that it may
‘ quicken me likewise!’——It was customary
with him, when he recorded any important and
instructive Occurrence, to add what *Lessons* it
was adapted to teach and he was desirous to
learn from it; that when he reviewed it after-
wards, his Attention to those Instructions might
be renewed, if the Impression, which the Oc-
currence

currence made at the Time, should be worn-off. Many Instances of this prudent Care might be given. The following Extract from his Papers may serve as a Specimen. ‘ Falling into Conversation with some *Persons of Rank*, who appeared to be profane and earthly, it imprinted on my Mind, and may I ever retain it, a deep Sense of the *Vanity* of Life, when not governed by *Religion*. I heartily pitied them; and was truly sensible of my Obligations to God, who has in some measure formed me to sweeter Pleasures and nobler Expectations.’ The Affair of *Connell* mentioned *Sect. IV.* is another remarkable Instance of the same Kind.

He had a high Idea of *the Efficacy of Prayer*. He had seen so many glorious Effects following it, when there was little Hope from human Wisdom and Power alone; he had read so many *well-attested Instances*, in which God had conferred singular Honour and Favours upon his *praying* Servants, and found his own Spirit so much improved and animated by Devotion, that he resolved to *continue instant in Prayer*. I have Reason to believe, from some Hints in his Diary, that besides his *stated* Devotion, he seldom set himself to study, compose, or write Letters of Importance, without previous Prayer. Before he went to visit Persons, whom he suspected to be in an unconverted State, who were dangerously ill, in spiritual Distress, or mourning the Death of
their

their Friends, he *asked Wisdom of GOD* to conduct his Conversation and Prayers with them, in the most useful Manner. It was observed above, that in early Life, before he went *Journies*, he spent some time in serious Reflection, on the various Scenes, Labours, Temptations and Dangers, thro' which he was likely to pass, and spread them before the Lord; and after his Return, reviewed the several Stages and Events of his Journies with suitable Devotion. To this may be added, that when he travelled with any of his *Pupils*, or intimate Friends, he was solicitous that his Conversation with them might be *edifying*. He endeavoured to lead them into pious, useful Reflections on the various Objects and Occurrences of their Journey. To prevent the Stagnation of good Discourse, each of them mentioned some *Text of Scripture* at their Entrance on every particular Stage, which was to be the Subject of their Meditation and Discourse by the Way. Once, before he entered on a long Journey of several Weeks, he drew up a short *Plan*, how a Journey might be *religiously* conducted; and communicated it to his Fellow-travellers. Thus was he desirous to lead them forward with him in his Journey to the heavenly World. — It hath likewise been observed above, that he kept the Returns of his *Birth-day*, and *New Year's-day* with peculiar Solemnity; and I will now insert some *Specimens* of his Reflections and Resolutions on those Days.

June

‘ June 26, 1728, Since God hath been
‘ pleased to spare my Life, and bring me to
‘ another remarkable Period of it, I do here-
‘ by, with the greatest Solemnity, 1. Acknow-
‘ ledge his Goodness in continuing it to me.
‘ It hath been conducted and supported by
‘ wonderful Mercy; and I leave it upon Re-
‘ cord to his Glory, that hitherto *the Lord,*
‘ *my G O D, hath helped me.* 2. I confess my
‘ Guilt and Unworthiness, which I have
‘ been recollecting and lamenting before him,
‘ and humbly cast myself on his forgiving
‘ Mercy, and on the powerful Mediation of
‘ my blessed Redeemer, as the only Things,
‘ which can give me Foundation of Hope.
‘ 3. I would thankfully and chearfully renew
‘ the Dedication of myself to his Service, and
‘ would humbly resolve, by his gracious Af-
‘ sistance, to spend the next Year of my Life
‘ in more ardent Devotion, in more important
‘ and resolute Studies, in more vigorous At-
‘ tempts for public Usefulness, than I have
‘ ever yet known. 4. I humbly refer to him
‘ the Disposal of all Events; particularly to
‘ determine as to the Continuance of my Life.
‘ I think, if I have any Reason to desire it
‘ may be lengthened out, next to securing
‘ brighter Evidences of my Title to eternal
‘ Glory by my faithful Obedience, it is, that
‘ I may be able to do Good in the World. O
‘ my God, accept of my Humiliations and
‘ my Vows. Grant me thy favourable Pre-
‘ sence

‘ fence in Life and Death, and chuse for me
‘ what Thou pleaseſt; for I am fully deter-
‘ mined, that, from this Time forward, I will
‘ have no Will of my own in Oppoſition to
‘ thine.’

On another of theſe Days, having laid down
a Plan of *Study, Buſineſs* and *Improvement of
Time*, he adds, ‘ I am far from imagining,
‘ that by ſuch a Manner of ſpending my Time,
‘ attended with the moſt diligent Care to
‘ avoid all Kinds of Evil, both of Fleſh and
‘ Spirit, I can recommend myſelf to the di-
‘ vine Favour, and procure the Pardon of my
‘ Sins, without the Mercy of God and the
‘ Blood of the Redeemer; but by ſuch a Con-
‘ duct I hope I may glorify Him, promote my
‘ Uſefulneſs in Life and ſo ſecure the Tran-
‘ quillity of my own Soul; and, if I am en-
‘ abled to do this, I think I need not be very
‘ ſolicitous about any Events of Life which
‘ may befall me; but may chearfully reſign
‘ myſelf to that gracious Providence, which I
‘ have found hitherto ſo ready to take Care
‘ of me. O God, *Thou art Witneſs, this Day*
‘ *is Witneſs, and this Paper is Witneſs*, that I
‘ am heartily grieved for all the Inſtances, in
‘ which I have offended Thee, and that it is
‘ my ſincere Deſire to return to Thee, in the
‘ Way of Repentance, Faith and holy Obedi-
‘ ence. May I be kept near to Thee, from
‘ the beginning of the Year, to the end there-
‘ of, if thy Providence ſees fit to continue my
‘ Life!

‘ Life ! May I from this remarkable Day date
‘ the most happy Change in my Temper and
‘ Behaviour, that I may be as active in the
‘ Business of Life, as I have been negligent and
‘ remiss ; and do as much to please and serve
‘ Thee, as I have in Time past, done to of-
‘ fend Thee ! Or if I die, may I *die to the*
‘ *Lord*, and get above this Body of Sin and
‘ Death, which has long given me such pain-
‘ ful Exercise !’

His Reflections on another *Birth-day* are
these ; ‘ Having, thro’ amazing Mercy, com-
‘ pleated *another Year* of my Life, I have been
‘ recollecting the Goodness of my God to
‘ me. How shall I excite, how shall I ex-
‘ press, the Sense I ought to have of it ?
‘ Blessed, for ever blessed, be the Name of
‘ the Lord ! *In his Name would I rejoice all*
‘ *the Day long*, and set up my Banners with
‘ unutterable Pleasure. I have been praising
‘ him, and would praise him, that he hath
‘ made me a *Man*, a *Christian*, a *Minister*, a
‘ *Tutor*, an *Author* ; and hath heaped num-
‘ berless Blessings upon me under these Cha-
‘ racters, and as a *Husband*, a *Father*, and a
‘ *Friend* also. Late Mercies, by no means to
‘ be forgotten, are, great Assistance in my Mi-
‘ nistry, wonderful Communications of Light
‘ and Love to my Soul, especially in some
‘ Instances of secret Meditation ; carrying me
‘ on thus far with my *Family-expositor* ; rais-
‘ ing up some hopeful Youths, who are now
‘ just

U

‘ just appearing in the World; adding to me
‘ the Friendship of some excellent Persons,
‘ and giving me to see the Prosperity of his
‘ Gospel, in some remarkable Instances, both
‘ at home and abroad. These Things impress
‘ my Heart. Oh, may they melt it more and
‘ more in Love! My God, I own thy Good-
‘ ness. I record it, that I am *thine*. Thou,
‘ that knowest my Heart, knowest, that thy
‘ Service is the Delight of my Days. Eter-
‘ nal Praises to thy Name for it! *My Times*
‘ *are in thy Hand*. To Thee do I cheerfully
‘ refer it, whether I shall end the Year now
‘ begun, in thy Service on Earth, or in thy
‘ Presence in Heaven. I leave my Soul with
‘ Thee thro’ *Christ*, and having done that, find
‘ no Difficulty in committing all my temporal
‘ Interests to Thee, and intrusting Thee with
‘ all my relative Concerns.’

‘ *Jan. 1, 1726-7*. Last Night I was seri-
‘ ously reflecting upon the Year which I am
‘ come to the Conclusion of; and I now look
‘ forward to the Year which I am entered
‘ upon. I see many *Necessities*, which can
‘ only be supplied by divine Bounty; many
‘ *Duties* which I shall be utterly unable to
‘ perform without the Communications of di-
‘ vine Grace; and many uncertain *Events*,
‘ which I cannot make myself easy about,
‘ any other way than by referring them to
‘ the divine Care. Nothing therefore can be
‘ more reasonable, than to renew the *Dedi-*
‘ *cation*

‘ cation of myself to the Service of God this
‘ Morning. Accordingly I have done it in
‘ secret Prayer; and, in order to confirm the
‘ Impression of it upon my Heart, I now
‘ repeat it by the Writing of my Hand. To
‘ Thee, O glorious and eternal God, the Crea-
‘ tor, Preserver and Ruler of all; to Thee,
‘ the invariable Father of Lights, and over-
‘ flowing Fountain of all Good, do I devote
‘ my unworthy Soul. In Dependence on the
‘ Atonement and Intercession of thy dear Son,
‘ and on the powerful Assistance of thine al-
‘ mighty Grace, I humbly renew my Covenant
‘ with Thee. *I call Thee to record upon my Soul,*
‘ that I am grieved and ashamed to think how
‘ wretchedly I have been alienated from Thee;
‘ and I do now seriously determine, that I will
‘ endeavour in every Action of Life, to ap-
‘ prove myself in thy Sight, and to behave
‘ as thy faithful Servant. To Thee do I
‘ consecrate all that I am and have, all my
‘ Time, worldly Possessions, the Powers of
‘ my Soul and the Members of my Body.
‘ And, because it may be of use to specify
‘ some Particulars comprehended in this ge-
‘ neral Engagement, I would especially re-
‘ solve, to be more careful in the Improvement
‘ of my *Time*, to redeem it from unnecessary
‘ Sleep, useless Visits, impertinent Discourse,
‘ idle Speculations, Negligence in Business,
‘ excessive Recreations; and to watch over my
‘ Actions, Words, Thoughts and Affections,

answerably to these Engagements. I will endeavour to conquer Pride in my Heart, and with the most vigorous Resolution, restrain all the Appearances of it. I will endeavour to behave with constant Kindness and Complaisance, Prudence and Gravity. I will labour after greater Ardour in *Devotion*, and use all proper Means to attain it; especially preparing my Heart, praying for thy Spirit, keeping up ejaculatory Prayer and using the Assistance of Scripture. I will be watchful for Opportunities of *doing Good* both to the Bodies and Souls of my Fellow-creatures, and consider all my Time and worldly Possessions as given me principally for this Purpose. In Subservience to these general Resolutions, I would particularly engage, to maintain a constant Dependence on thy Grace and frequent Self-examination; to record remarkable Appearances, and to recover from the first Declension. I beg that thy Grace may enable me to fulfill these Engagements. All the unknown Events of the *Year*, do I put into thy Hands; leaving it to Thee to determine, whether I shall be healthy or sick, rich or poor, honoured or dishonoured, surrounded with Friends or deprived of them; successful in Business, or incapable of it, or disappointed in it; in a Word, whether I shall live or die: only let me be thy Servant. Whithersoever Thou leadest, I will follow; whatsoever

ever

‘ ever Thou takest, I will resign ; whatsoever
‘ Thou layest upon me, I will patiently bear.
‘ Only let *thy Grace be sufficient for me* ; and
‘ then call me to what Services or Sufferings
‘ Thou pleasest.’

‘ Jan. 1, 1727-8. I have been reviewing
‘ and renewing the Surrender I made of my-
‘ self to God, this Day *twelve-month*. I have
‘ formed my Rules for Devotion, Self-exami-
‘ nation and a pious Life in a more particular
‘ Manner, than I had before done ; and I
‘ do by this Writing, solemnly renew my
‘ Covenant with God ; and determine, by his
‘ Grace, that I will maintain, as far as possible,
‘ a constant Sense of God upon my Soul,
‘ from Day to Day and Hour to Hour ; and
‘ that not a *Day* nor an *Hour* of this *new*
‘ *Year* shall be entirely thrown away. I know
‘ not what this Year may bring forth. Thou
‘ mayst perhaps remove me to some Settle-
‘ ment, where I shall have greater Opportuni-
‘ ties of Service ; and to this Prospect, I would
‘ give up all my delightful Enjoyments here.
‘ On the other Hand, if Thou shalt disappoint
‘ any of the Schemes that are or may be form-
‘ ed for this Purpose, I shall chearfully con-
‘ tinue here, or follow where-ever thy Pro-
‘ vidence shall lead ; tho’ it be ever so contrary
‘ to my present Views and Inclinations. Nay,
‘ shouldst Thou see fit to remove me by Death
‘ this Year, as Thou hast many of my Friends
‘ the last, I will by no means dispute thy wise

‘ and gracious Disposal. Behold, thy Servant
‘ is in thy Hand; *do with me as seemeth good in*
‘ *thy Sight*. Only secure me from falling into
‘ Sin, and violating my Engagements. Keep
‘ me thy faithful Servant, and chuse, as Thou
‘ pleasest, in what *Condition*, in what *Place*,
‘ in what *World*, I shall serve Thee.’

‘ Jan. 1, 1733-4. I took some Time for ex-
‘ traordinary Meditation and Prayer this Day;
‘ in which I endeavoured to consider myself
‘ as the *Steward of GOD*, and shortly to give
‘ *an Account*; the Subject I had been insisting
‘ upon in public. I charged myself before
‘ him, with the many *Talents* I have received
‘ from his Hands, and humbled myself before
‘ him for the Misimprovement of them. Par-
‘ ticularly, *the Powers of my Soul*; that my
‘ *Understanding* hath been no more cultivated,
‘ no more employed in the Contemplation of
‘ the highest and noblest Object; that my
‘ *Memory* hath been stored with so many
‘ Trifles; that my *Affections* have been fixed
‘ too fondly upon Things seen and temporal,
‘ but cold and dead to my Father and God,
‘ to my dear Redeemer and to that eternal
‘ State of Glory, which is so well worthy my
‘ most ardent and vigorous Pursuit; that my
‘ *Conscience* hath been no more revered
‘ and consulted, as the Vicegerent of God,
‘ and that the Dictates of it have been in so
‘ many Instances over-borne.—As to my
‘ *bodily Powers*, I humbled myself before God,
‘ that

‘ that my *Senses* have not been more the Means
‘ of leading me to admire that God, who
‘ formed the Organs in so surprizing a Manner
‘ and hath so suitably adapted them to the ex-
‘ ternal Objects, with which I am surrounded;
‘ that my Eyes and Ears, my Hands and Feet
‘ have been no more employed for him; espe-
‘ cially that my *Tongue* hath been so often
‘ silent, when his Glory and the Instruction
‘ of others have been concerned.—As to my
‘ *Possessions*, I lamented that they have been no
‘ more regarded as coming from God, nor
‘ more carefully employed for his Honour
‘ and Service:—And as to my *Influence and*
‘ *Authority over others*, that I have not duly
‘ improved it for his Glory and their Benefit.
‘ —I lamented the Mispence of my *Time*,
‘ and Neglect of many extraordinary as well
‘ as common Advantages of doing and re-
‘ ceiving Good.—I owned the divine Good-
‘ ness in many merciful Providences and Vi-
‘ sits of his Grace; and that, notwithstanding
‘ my Defects, I had a comfortable Reflection
‘ on many Days and many Duties, in which I
‘ hope he accepted my Labours. It is my
‘ Desire to return to him from my Wander-
‘ ings, and to give myself more faithfully to
‘ his Service. The Communion I have had
‘ with him this Day, in reading, secret Prayer
‘ and other Duties, especially in public Wor-
‘ ship, is a Token for good that I shall do so;

‘ as such I accept it, and humbly adore the
‘ Name of God for it.’

‘ Jan. 1, 1743-4. My Soul was early em-
‘ ployed this Morning in Aspirations after God.
‘ I reckoned up, as well as I was able, the *tem-*
‘ *poral* Mercies he bestowed upon me the last
‘ Year. In the List of *spiritual* Mercies, I re-
‘ viewed Opportunities for religious Improve-
‘ ment, growing Love to God, Submission to
‘ his Will, a more prosperous State of Soul than
‘ hath commonly been known by me in former
‘ Years; and an Indifference to all worldly
‘ Views, when compared with those, of build-
‘ ing up the Church and glorifying the Name
‘ of God in it. In reflecting on the *Returns*
‘ I had made to God the last Year, I found
‘ Cause for Humiliation, especially in three Re-
‘ spects; that Conversation had been no better
‘ improved; that I had not been more diligent
‘ in visiting and inspecting my Flock, and that
‘ I had not been more exact in Evening-devo-
‘ tions. I also found Reason to blame myself
‘ for too long an Interruption of religious In-
‘ structions to my Children and Pupils: Yet I
‘ was perhaps, in no former Year, more frequent
‘ with Regard to some of these Duties. I still
‘ want, greatly want, much more of the Love
‘ of God in my Heart to rectify these Things.’

‘ Jan. 1, 1746-7. Having been seriously
‘ reviewing the Events of the last Year, my
‘ Mercies, Afflictions, Successes, Disappoint-
‘ ments and Infirmities, I am now laying a
‘ Scheme

‘ Scheme of Business for the next Year. I
‘ desire to form all my Schemes with an hum-
‘ ble Sense of the great Uncertainty of Life,
‘ of my Dependence upon God, and with Re-
‘ signation to his Will, to cut short the Residue
‘ of my Days, whenever it shall seem meet
‘ to his infinite Wisdom. Only I desire, that,
‘ while I am continued, I may be found *so*
‘ *doing*, employed as the Purposes of his Glory
‘ and my own Usefulness shall require.—
‘ These are the Projects I form: I form them
‘ for God. May he mercifully forgive my
‘ former Trifling! May he graciously accept
‘ my sincere Purposes for his Service; and
‘ whenever he is pleased to take me away,
‘ may he raise up some more valuable Instru-
‘ ments, for the Honour of his Name and
‘ Gospel among us, who may out-do my
‘ Schemes, as much as they have too frequently
‘ done my Execution.’

In the Account given above of his Settle-
ment at *Northampton*, the Manner in which
he proposed to keep private Days of *Fasting*,
Humiliation and Prayer was mentioned. He
chose those Days for that Purpose, which were
set apart for his *devotional Lectures*, and which
his *Pupils* employed in the like Exercises. I
find him often lamenting, how much he was
interrupted in his Converse with God on those
Days; and so many Cares and Avocations
broke-in upon them, that he could not pur-
sue his Plan so constantly and regularly as he

in-

intended. But, looking upon those Cares as a Reason why he should contrive, if possible, to be more intent and large in devotional Exercises, especially as they too much hindered him in his daily Devotions, he determined, in the latter Years of his Life, to spend a considerable Part of those Days in the *Vestry* of his Meeting-place; as he could there be free from Interruption and use his Voice without Inconvenience. How his Time and Thoughts were employed there, the *Reader* will see by some Extracts from his own Accounts of it. I shall beg Leave first to introduce one instructive Memoir, which confirms the Reason given for his Attention to these Exercises.

‘ *March* 4, 1748-9. A Variety of Events,
‘ which have lately happened, hath been the
‘ Means of throwing me very much off my
‘ Guard and preventing that *Self-government* and
‘ *Enjoyment of GOD*, which I have frequently
‘ maintained, and in which I have been much
‘ happier than I now am. I have perceived
‘ the sensible Withdrawings of the Spirit of
‘ God from me, owing to much Company,
‘ which broke-in upon my Morning and Even-
‘ ing-devotions, and brought upon me a Habit
‘ of trifling; so that I have felt little of lively
‘ Devotion, and been defective in some Parts
‘ of pastoral Duty. My Heart smote me for
‘ this in the Morning; and I determined to
‘ keep some particular Hints of its Frame,
‘ that I may judge how I proceed. My first
‘ Re-

Resolution, in order to mend it, was to carry it directly to *the Throne of Grace*, to complain of it there, and implore divine Influences, to correct what is amiss and keep it better for the future. I begged to be led into the Cause of my Declensions; and I left the Matter with the Lord to quicken me and comfort me in his own Season; and in the mean Time expressed my Desire of waiting, tho' in the least joyful Frame, till he shall be pleased to return; only desiring that I might wait *in the Posture of Service*, and that, if I should enjoy ever so little, I might do all in my Power for my God. My Carelessness in Self-examination was an Evil, which also occurred to me in Reflection. I formed some good Resolutions with regard to these Particulars. But when I consider how many of my good Resolutions have, as it were, died in *embryo*, I have been full of Fear, lest these should do so too. To prevent this, I would renew them in the divine Strength, and in that Strength would push them forward as fast as I can; remembering that a Man of *forty seven* is to count upon very little Time before him. On the whole, it hath appeared to me, upon the most attentive Survey, that I do indeed *love the Lord Jesus Christ in Sincerity*, and that my Soul is safe for Eternity, should I be ever so suddenly surprized into it: but that there is much to be lamented and much to be corrected, or I shall

‘ shall lose much of that Reward, which I
‘ might else have obtained, and much of that
‘ Blessing upon my Endeavours to do good,
‘ which I might else have expected: that if I
‘ should go on to trifle with the blessed God,
‘ as in some Instances I have done, particular-
‘ ly by putting-off some Services, to which
‘ he calls me, on slight Pretences, indulging
‘ to so much Idleness and Irresolution with
‘ Regard to the Evening and its Devotions, I
‘ may probably be chastened and wounded in
‘ the tenderest Part.’

‘ June 2, 1750. After my *devotional Lec-*
‘ *ture* I retired to the *Vestry* and endeavoured
‘ to prepare my Soul for the Work before me.
‘ I earnestly implored divine Assistance: then
‘ reviewed my late Conduct and struggled hard
‘ to humble myself deeply before God, which,
‘ blessed be his Name, I did. I reviewed the
‘ Dealings of God with me, confessed my
‘ Sins before him, earnestly desired the warmer
‘ Exercises of divine Love; renewed, with
‘ great Sincerity, the entire Surrender of my-
‘ self to God, and thought with unutterable
‘ Delight on the Counter-part of the Cove-
‘ nant, that he is *my GOD*; resolved in his
‘ Strength rather to die, than to deal unfaith-
‘ fully with him. Neither Life nor even Hea-
‘ ven appeared desirable, but as for his Sake,
‘ to serve and enjoy him. I read some Pas-
‘ sages of Scripture, especially the latter End
‘ of *Romans viii.* and some devout *Hymns.* I
‘ then

• then prayed for temporal and spiritual Blessings for myself; and made earnest Intercession for my dear Flock, for each of my Children, Pupils and select Friends by Name. I also interceded with growing Fervour, for the Propagation of the Gospel abroad, and the Advancement of it in my own Country. I then spent some time in projecting further Schemes for the divine Honour. A Storm of *Thunder* rising, I had some delightful Views in reading *Psalms* xxix. I then set myself to a solemn Act of Thanksgiving, with which I concluded these retired Devotions. And I must record it, to the Honour of divine Grace, that I never enjoyed more of God in my whole Life, than in the Compass of these *five* Hours. Oh, how wanting have I been to myself that I have no more sought such *Feasts* as these! Cares lay in Ambush for me at home, from which, I had great Reason to rejoice that I had so long escaped.

• *September 1, 1750.* I had long expected and wished for this Day, hoping for much Pleasure and Advantage from it. I pursued my former Plan, and found a delightful Mixture of Gratitude and Humility in my Heart. I renewed my Covenant with God, thro' the Blood of his Son; rejoiced in it, and endeavoured to impress my Soul with this Thought, that it was thro' the Efficacy of *Christ's* Blood, that this blessed Privilege was allowed me. I was employed near an
• Hour

Hour in praying for the Interest of Religion
in the World, and a Blessing on our own
Land, lamenting the Sins of the Public
with some Affection, and praying with
some Zeal for the averting deserved Judg-
ments, and the Revival of Religion. I bless
God, that this Day hath been observed.
The Work in which I have been employed,
and the Goodness of God in so remarkably
manifesting himself to me, and making me
so happy, do certainly greatly increase my
Engagements to holy Diligence in my Walk
with God and ministerial Duties, in the
Care of my People and Pupils, my Children
and Servants; nor will my Cries for his holy
Spirit be vain.

October 5, 1750. With great Relish did I
think of this Day before its Approach. It
was late before I reached my *Asylum*, the
Vestry. In pursuing my Plan, I reviewed the
Memoranda of the last Month and saw
much Cause for Thanksgiving and to mingle
Humiliation with it; Thanksgiving, espe-
cially for Assistance in my public Labours,
which, tho' Grace, have been this Month
animated and pleasant: but I had Reason
to be humbled, that I had dispatched
much less Business in my Study, than I
should have done, and that there has been
too great a Neglect of the private Care of
my Congregation. For this I humbled my-
self before God, while I acknowledged his
Mercy

• Mercy. I found particular Reason to praise
• him for some Favours to me with Regard to
• the *Academy* and *Congregation*; the Prospect
• of Success in some of my Schemes for his
• Glory; the Rise of the *Society for promo-*
• *ting religious Knowledge among the Poor*, and
• the Prevention of some *Party-schemes* from
• taking Place. During these Exercises, I felt
• a holy Joy in God in the Views of Hea-
• ven, and Hope of appearing with Acceptance
• in the Presence of my Judge at last. I spent
• a whole Hour in the delightful Exercise of
• *Intercession*; with great Fervency pouring out
• my Soul before God, for the World and
• the Church; losing what was particular in
• what was general, upon truly christian and
• catholic Principles, God is Witness. Before
• I entered on what was peculiar to the De-
• sign of the Day, I set myself to contemplate
• the Sufferings of *Christ*. I had a delightful
• Survey of them, and was enabled to rejoice
• in his Triumph and Glory, and anew to
• devote myself to him, as not my own, but
• *bought with a Price*. I found my Heart in-
• flamed with an earnest Desire of *acting* for
• this Saviour, and asked of God Wisdom and
• Resolution for this Purpose. In the close, I
• was taken up with admiring and adoring re-
• deeming Love, and in blessing God for that
• Communion, which I had this Day enjoyed
• with him. He hath been with me of a
• Truth; he hath heard the Language of my
• Heart

Heart as well as my Voice; and I leave it upon Record, that I have a chearful Expectation of his Blessing, and hope to have new Matter of Praise, as to Manifestation of divine Love to my Soul and ministerial Success, before another of these Days returns. I saw with Regret my Time for this Exercise was ended: I left the Feast with an Appetite, and my Soul said, *It is good to be here. Blessed be the Lord GOD of Israel, from henceforth, even for ever! Amen.*

May 4, 1751. My Heart was, I trust, upright with GOD in all the Duties of the Morning both in Secret and in the Family. In my Retirement at the *Vestry*, I made it my first Business to pour out my Soul before GOD, which I did with great Freedom and Enlargement, ardently longing for more of his Spirit to sanctify and quicken me. I devoted myself to GOD in my various Relations, with warm Resolutions for his Service, and laid all my Views and Comforts at his Feet. What was most particular in the Exercises of this Day was, that upon reviewing some Accounts of the Temper of my Mind many Years ago, I observed and reflected upon the sad, inconstant State in which it was for some time in my Youth. I confessed those particular Sins and all my Sins, with very low and abasing Thoughts of myself. I did in some measure *abhor myself and repent, as in Dust and Ashes.* And being filled with Shame and

‘ and Confusion of Face on Account of them,
‘ I took some Time to humble myself more
‘ solemnly before God for them; intreating
‘ his Mercy to pardon what is past, and the
‘ sanctifying Influences of his Grace more
‘ fully to renew my Soul; beseeching the
‘ Lord, not to blast my Labours on Account
‘ of them, as I have deserved; praying that I
‘ may bear them in Remembrance, while I
‘ live in every future Circumstance of Life.
‘ I was much affected to think, that, not-
‘ withstanding them, God should honour me
‘ as an Instrument of so much Usefulness.
‘ Among other Mercies, I thankfully acknow-
‘ ledged divine Goodness, that I had been en-
‘ abled so faithfully to execute that Part of
‘ my Scheme, of visiting Families and con-
‘ versing with them on religious Subjects;
‘ and prayed for every Family and Person I
‘ had visited with this View, as their Circum-
‘ stances required. I then formed some Pur-
‘ poses for serving God and promoting his
‘ Glory, which I turned into Prayers, asking
‘ of him Prudence and Resolution to fulfill
‘ them. I particularly asked for myself more
‘ of the Spirit of Prayer, and a Heart more
‘ devoted to God than ever. I was so de-
‘ lighted with my Nearness to God that I was
‘ loth to break-off. I was comforted in the
‘ Review of my Work, that my Prayers had
‘ been solemn, sincere and deliberate; tho’ not
‘ attended with such a Fervour of Spirit, thro’

‘ the whole Exercise, as I have sometimes felt
‘ at these Seasons. I left the Place with a
‘ chearful Persuasion, that my Prayers were
‘ heard, and that I shall see the Out-goings of my
‘ GOD and my King in his Sanctuary. Ado-
‘ red be the condescending GOD, who gave
‘ me such a Meeting in them! Oh, when shall
‘ I come and appear before him again?’

I will only add another Specimen; which
may be serviceable to the devout and lively
Christian, by shewing him, that such delight-
ful Intercourse with Heaven is not *always* to
be expected, even when the greatest Care is
taken to secure it; but that necessary worldly
Business, bodily Disorders, or growing Infir-
mities may interrupt or lessen it.

‘ June 1, 1751. Having had more than
‘ ordinary Work some past Days, and being
‘ extremely low, my Devotions were this Day
‘ strangely mingled, and sadly interrupted;
‘ and upon the whole, it was the most un-
‘ comfortable Day of this Kind, that I ever
‘ spent: So that in reflecting upon it, I was
‘ tempted to think, that my Time would have
‘ been more profitably employed in the usual
‘ Business of the *Family* and the *Academy*, than
‘ in this Retirement. I was fearful, that my
‘ Deadness this Day might be owing to the
‘ divine Displeasure against me, for having been
‘ more dissipated and negligent than usual,
‘ in my Devotion and Conduct. Truly, secret
‘ Devotion hath suffered a great deal, amidst
‘ the

the many Cares and Hurries, the unseasonable Hours, the Visits and Company of late Days. It seemed just in God to disappoint my Expectations from this Day, that I may learn *Caution* for the future, especially in the Scenes thro' which I am going to pass in my intended Journey. My Thoughts were more distracted and wandering than I ever before experienced on these Days. I had many Mercies to ask for myself, and for others, particularly for my *Pupils*, who are going out into the Church: Yet I felt a Barrenness and Deadness of Heart, as if all these Things were nothing to me. My Thanksgivings and Intercessions were really so unlike those I have sometimes offered, with all my Heart and all my Soul, that I hardly know how to call them *Prayers*. I hope and believe, upon the whole, that this was chiefly owing to the Weakness of my Frame and the Dejection of my Spirits. Nevertheless I thought it my Duty to lament my Indisposition for Devotion and to struggle with it, which I did for a long Time; and at length the Duties of this Retirement concluded with a *bright Hour*, when committing my Family, Academy and Church to God, and interceding for my Friends and the Public. My Prayers were warm and lively, and they will not be vain.—Having reviewed the Memoranda of several of these Seasons for the last Year, I find, upon the whole, so

‘ much Cause for Thankfulness, that I pur-
‘ pose by divine Grace to continue this Prac-
‘ tice, as long as I have Life, Health and
‘ Ability.’

Such Pains did Dr. *Doddridge* take to keep up an *habitual* Sense of God, to maintain and increase the *Ardour* of Religion in his Heart; and to furnish himself, by these devout Exercises, with Spirit and Resolution to go thro’ the important and arduous Labours of his Station, which otherwise he could not have done! It is probable that some may treat such Exercises as these with *Contempt*, and think his Time was very ill employed in them. I lament the Stupidity and Wretchedness of such Persons; and could wish, by any Thing that hath been here said, to awaken those, who *cast off Fear and restrain Prayer before GOD*. Others, who do not entirely neglect Devotion, may think so much Time spent in it *unnecessary*, and that such Exercises are *burdensome* and *uncomfortable*. But he found them delightful and animating; and I am persuaded every serious *Christian*, who hath made the Experiment, and taken due Pains to engage the Heart, hath found them so too. Besides his Reflections upon them, mentioned above, I will add his public Testimony to the Pleasure of them. ‘ The Experience of many
‘ Years of my Life hath established me in
‘ a Persuasion, that *one Day* spent in a devout
‘ religious Manner, is preferable to *whole Years*
‘ of

• of Sensuality and the Neglect of Religion.
 • The most considerable Enjoyments, which I
 • expect or desire, in the remaining Days of
 • my Pilgrimage on Earth, are such, as I have
 • directed you to seek in *Religion*. Such Love
 • to G O D, such constant Activity in his Service,
 • such pleasurable Views of what lies beyond
 • the Grave, appear to me, G O D is my Wit-
 • ness, a Felicity infinitely beyond any Thing
 • else, which can offer itself to our Affections
 • and Pursuits: And I would not, for ten thou-
 • sand Worlds, resign *my* Share in them, or
 • consent even to the *Suspension* of the Delights,
 • which they afford, during the Remainder of
 • my Abode here * .’——There is nothing I
 more desire by this Work, and especially by
 the View which hath been given of Dr. *Dod-*
dridge’s Piety, than to excite in the Hearts of
 my *Readers*, and especially *Ministers*, a more
 diligent Application to *devotional Exercises*, and
 greater Life and Fervency in them; and with
 this View will recommend to their Attention
 the following Passage from the judicious Dr.
Duchal’s Sermons. After observing, that Pray-
 er and other Exercises of Devotion are requi-
 red, not on Account of any Advantages God
 can be supposed to receive from them, but to
 excite in us worthy and good Affections, he
 adds; ‘ Now, tho’ this is indeed very true,
 • yet Consequences have been drawn from it,
 • that are very false; particularly, that the
 W 3 whole

* Rise and Progress, Ch. 30. §. 1.

whole of Religion, that is, of real Worth, consists in *Probity* of Mind, in good Dispositions and Behaviour towards our *Neighbour*; and that where these are found, religious Exercises are very little, if at all, useful; and that a constant and serious Application to them is really *superstitious*. As the natural Effect of this Way of Thinking, a very wide Difference may be discerned between *our* Taste and Way, and that of our *Predecessors*. A great Part of *their* religious Business lay in the Labours of the Closet and in a solicitous Attendance upon other religious Services; whereas *we* have learned to be very indifferent as to these Things, and easy in the Neglect of them. But if we will think justly on this Subject, we shall find an extreme Defect on *our Side*. Do but consider how natural it is to pay the utmost Veneration to the divine Being, and to take all proper Occasions of expressing it. Is not this what we owe him? Is it not at least as just and equal as to pay Regard to distinguished Worth in our Fellow-creatures? And will not that Sense of Worth, and that Affection, which determines us to this, as naturally determine us to pay the utmost Regard to that Being, whose Worth and Excellencies are quite peerless, and to do him the utmost Honour? &c. *

But

* *Duchal's P. Serm. V. ii. No. ii. p. 50, 51.*

But Dr. *Doddridge's* Devotion and Piety was not confined to his *secret* Retirements; it was manifested thro' every Day, and appeared in his *Intercourse with Men*. Besides having his Hours and Plan for devout Retirement, to which he kept as strictly and steadily as possible, he endeavoured to carry a devout Temper with him into the *World*; and was lifting up his Heart to God in those little Vacancies of Time, which often hang on the Hands of the busiest of Mankind, but might this way be profitably employed. In his *daily Converse* there was a Savour of Religion. In his Lectures of *Philosophy, History, Anatomy, &c.* he took Occasion to graft some *religious* Instructions on what he had been illustrating, that he might raise the Minds of his *Pupils* to God and Heaven. The christian Friend and Minister appeared in his *Visits*. He took Care to drop some useful Hints of Reproof, Advice or Encouragement, suited to particular Cases, where the Conversation did not turn on Subjects directly religious. He had Resolution to reprove in a gentle but effectual Manner, profane or licentious Words spoken by Persons of Rank and Fortune, and had the happy Art of complementing them upon some good Quality they possessed, while he reproved their Irregularities; and by this Means prevented their shewing any Resentment. He knew how by an *angry Countenance* to drive away a backbiting Tongue, when he could not, from personal Knowledge,

confute the Slander.—He often concluded his common Visits to his Friends with *Prayer*. This was comfortable and advantageous to them; directed them how to suit their Prayers to the particular Circumstances of their respective Families, and gave him an Opportunity of suggesting, in a powerful but inoffensive Manner, some Reflections, which it might be needful for them to attend to, according to their particular Conditions and Characters. When he went with a more direct Intention to converse with Families upon their *religious Concerns*, he considered how he might most easily and naturally introduce the Subject; how public Occurrences, which were the Topic of general Conversation, might furnish him with an Opportunity of leading their Thoughts to God and Religion. I find in his Papers, many Hints of the Manner in which he would address particular Persons; and Lists of those, to whom such and such particular Addresses should be made. So much Prudence and Caution was mingled with his pious Concern for their Benefit, that his End might not be defeated, nor *his Good evil spoken of*!—The same pious Spirit appeared in his *Correspondence* with his Friends. In short Letters upon Business, he often inserted something that might lead their Thoughts inward, impress them with some religious Sentiment and increase their Zeal. He thought no Opportunity was to be lost of attempting this, and his large Correspondence fur-

furnished him with many. He unbosomed his Soul to his particular Friends with great Freedom and Copiousness; and I am persuaded, they esteem his *Letters* a most valuable Treasure: In order that they may be more generally useful, I have made so many Extracts from those, to which I could have Access.

The following Letter to one of his Friends in 1728 appears deserving of Notice, as a Specimen of the Method which he took to promote Religion in their Hearts; and as a Hint to my *Readers*, how they may improve their Correspondence to the best Purposes. His Friend had complained of his Neglect of Writing; to which he answers; ‘ My Negligence
‘ in Writing was certainly a Fault; but, to
‘ speak very freely to a Friend from whom I
‘ affect to conceal nothing, doth not a Fault
‘ of a like Nature prevail in us both, with
‘ regard to other Instances of much greater
‘ Importance? — We feel a very sensible
‘ Concern, when we have failed in any Ex-
‘ pressions of Respect to a *human* Friend: But
‘ is there not an *invisible Friend*, who deserves
‘ infinitely better of us both, than we of each
‘ other, or than others of us? And yet Him
‘ of all others we are most ready to forget.
‘ Is not He, every Day and every Moment,
‘ reminding us of his Affection and Care by a
‘ rich Variety of Favours, which surround
‘ us? And yet hath He not Reason to com-
‘ plain, that our Hearts are estranged from
‘ Him

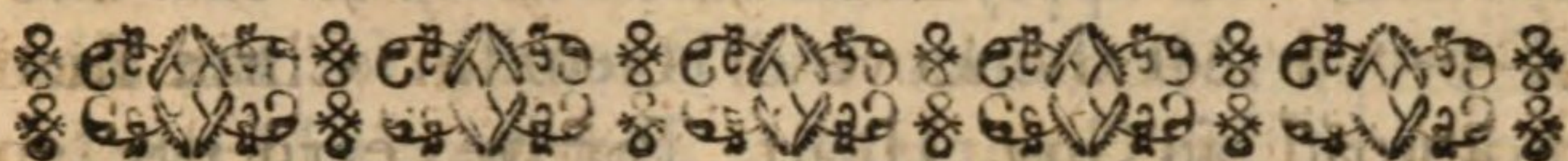
‘ Him? Believe me, *my Friend*, when I think
‘ of *my* Propensity to forget and offend God,
‘ all the Instances of Negligence, which others
‘ can charge me with, are as nothing; and I
‘ am almost ashamed of that Regret, which
‘ might otherwise appear reasonable and de-
‘ cent.—Tell me freely; am I not opening
‘ your Heart as well as my own? I hope and
‘ believe that *you* find a more abiding Sense
‘ of the divine Presence, and that a Principle
‘ of holy Gratitude and Love governs more in
‘ your Soul than in *mine*: But is there not yet
‘ some Room for Complaint? We will not
‘ dwell on the Question: It is much more
‘ important to consider, how we may correct
‘ an Irregularity of Temper, which we are
‘ not so ignorant as not to see, nor so stupid
‘ as not to lament. It is a long Time that
‘ we have spent in blaming ourselves; let us
‘ immediately endeavour to reform, lest our
‘ Lamentations and Acknowledgements serve
‘ only to render us so much the more crimi-
‘ nal.—I am well aware that this unhappy
‘ Principle of *Indifference to GOD* is implan-
‘ ted so deeply in our degenerate Hearts, that
‘ nothing but a divine Power is able to eradi-
‘ cate it: But let us make the Attempt, and
‘ see how far the Spirit of God will enable
‘ us to execute the Resolution, which himself
‘ hath inspired. Is it not possible, by the
‘ Blessing of God on proper Attempts, that
‘ we may, in a short Time, make it as natural
‘ and

‘ and habitual to our Thoughts to center in
‘ *G O D*, and the *Redeemer* and the important
‘ *Hopes* of eternal Glory, as ever we have
‘ found them to center on a *Favourite-crea-*
‘ *ture*? At least, let us not conclude the con-
‘ trary, till we have tried: And can we say that
‘ we have ever yet tried? That we have had
‘ the Resolution, for one single *Week*, to exert
‘ the utmost Command over our Thoughts to
‘ fix them upon divine Objects? I have tried
‘ for a Day or two with encouraging Success;
‘ but never yet had the Constancy to hold out
‘ for a Week.—As this Evening concludes
‘ one Quarter of the Year, I have devoted it
‘ to the Review of my own Temper and Con-
‘ duct. I find that numberless Evils which
‘ have surrounded me may be traced up to
‘ this unhappy Source, *the Forgetfulness of*
‘ *G O D*. I therefore determine, by divine
‘ Assistance, to attempt the Reformation of
‘ the rest, by bending my most resolute Op-
‘ position against this. I communicate these
‘ Reflections to you, to engage the Assistance
‘ of your Prayers, and to recommend it to
‘ you to make the like Attempt.’

The grand Principle, that animated him to all these Exercises, Labours and Services was *Love*; Love to *G O D* and *Christ* and *Man-kind*. The following Extracts from some Letters to his Friends will confirm this. ‘ I
‘ bless God, I feel more and more of the
‘ Power of his Love in my Heart, and I long
‘ for

‘ for the Conversion of Souls more sensibly
‘ than for any Thing besides. Methinks I
‘ could not only labour, but die, for it with
‘ Pleasure. *The Love of Christ constrains me.*
—— ‘ I feel the Love of God in Christ shed
‘ abroad in my Heart. Strive earnestly in
‘ your Prayers for me, that it may be conti-
‘ nued and increased; that He may ever dwell
‘ in my Soul, consecrate all its Powers and
‘ engage all its Services; that I may be fitted
‘ for the whole of his Will; in Affliction or
‘ Prosperity, in Life or Death, in Time or
‘ Eternity. I want above all Things in the
‘ World, to be brought to a greater Nearness
‘ to God, and to walk more constantly and
‘ closely with Him.’ —— ‘ Oh, could I spend
‘ more of my Time in catechizing Children,
‘ in exhorting Heads of Families and addres-
‘ sing to young People; and more in medi-
‘ tating on the Things of God in my Retire-
‘ ment, without Books, without Papers, un-
‘ der a deeper and more affecting Sense of
‘ God, and receiving vital Communications of
‘ Grace and Strength immediately from Him,
‘ methinks, I should be happy. But I am
‘ sadly incumbered. If God hath ever made
‘ me useful to you, give him the Glory. I
‘ am one of the least of his Children and yet
‘ a Child; and that is my daily Joy. Indeed
‘ I feel my Love to Him increase; I struggle
‘ forwards toward Him, and look at Him, as
‘ it were, sometimes with Tears of Love,
‘ when

‘ when in the midst of the Hurries of Life, I
 ‘ cannot speak to Him otherwise than by an
 ‘ *Ejaculation.*’



C H A P. IX.

His last SICKNESS and DEATH.

✱✱✱✱ **T**is an Observation of *Solomon*, that
 ✱✱✱✱ **I** the Path of the Just is as the shining
 ✱✱✱✱ **L**ight, that shineth more and more to
 the perfect Day. This was eminently
 verified in the Subject of these Papers. We have
 seen with what peculiar and unwearied Dili-
 gence he applied himself, especially during his
 last Years, to converse with God, to improve
 his Graces, to serve his Fellow-christians and
 train-up his Soul for the Work and Felicity of
 Heaven: And we are now to take a View of
 the happy Effect of this pious Care and Dili-
 gence, in the Peace of Mind and holy Joy,
 which shed a distinguished Lustre on the *con-*
cluding Scenes of his Life.

In December 1750, he went to *St. Albans*,
 to preach a Funeral-sermon for his Friend and
 Father Dr. *Samuel Clark*. In that Journey he
 unhappily contracted a Cold, which hung upon
 him thro' the Remainder of the *Winter*. On
 the

the Advance of the *Spring*, it considerably abated, but returned again with great Violence in the *Summer*. His Physicians and Friends advised him to lay-aside his public Work for a while, and apply himself entirely to the Use of proper Medicines and Exercise for the Removal of his Complaint. But he could not be persuaded to comply with the former Part of their Advice. To be *useless* was worse than Death to him. While he thought there was no *immediate* Danger, he could not be prevailed upon to decline or lessen his delightful Work, and was particularly desirous to complete his *Family-expositor*. His Correspondents, and Friends at home, plainly observed his great Improvement in Spirituality and a heavenly Temper, the nearer he approached to his Dissolution. He seemed to be got above the World; his Affections were more strongly than ever set upon Heaven, and he was daily breathing after Immortality. In some Letters to his Friends, about this Time, he thus expresseth himself; ‘ I bless God, Earth is less
‘ and less to me; and I shall be very glad
‘ to have done with it once for all, as soon as
‘ it shall please my Master to give me Leave.
‘ Yet for Him I would live and labour; and
‘ I hope, if such were his Will, suffer too.’
—— ‘ I thank God, that I do indeed feel my
‘ Affection to this vanishing World, dying and
‘ vanishing every Day. I have long since
‘ weighed it in the Balances and found it want-
‘ ing;

ing; and my Heart and Hopes are above.
Fain would I attain more lively Views of
Glory. Fain would I feel more powerful
Attractions towards that World, where you
and I, thro' Grace, shall soon be; and in
the mean Time would be exerting myself
more and more, to people that blessed, but
neglected Region.' — 'I am now intent
upon having something done among the
Dissenters, in a more public Manner, for
propagating the Gospel abroad, which lies
near my Heart. I wish to live to see this
Design brought into Execution, at least into
some Forwardness; and then I should die
the more chearfully. Should God spare my
Life, many Opportunities of doing good in
this Respect may arise: But to depart and
be with Christ is far, far, infinitely, better.
I desire the Prayers of my Friends in my
present Circumstances. I remember them
in my poor Way: But alas! what with my
Infirmities, and what with the Hurries to
which I am here [in London] peculiarly ob-
noxious, and the many Affairs and Inter-
ruptions, which are pressing upon me, my
praying Time is sadly contracted. O that I
had Wings like a Dove! You know whither
they would carry me. I feel nothing in
myself at present, that should give me Rea-
son to apprehend immediate Danger. But
the Obstinacy of my Cough and Proneness to
return upon every little Provocation, gives
me

‘ me some Alarm. Go on to pray for me, that
‘ my Heart may be fixed upon God; that
‘ every Motion and every Word may be di-
‘ rected by Love to Him and Zeal for his
‘ Glory; and leave me with Him, as chear-
‘ fully as I leave myself. He will do well
‘ with his Servant according to his Word.
‘ *Not a Sparrow falleth to the Ground without*
‘ *him*; and, tho’ I am indeed, I think, *less*
‘ *than the least of all Saints*, I am nevertheless
‘ *of more Value than many Sparrows*. May
‘ you *increase*, while I *decrease*; and shine
‘ many Years as a bright Star in the Redeem-
‘ er’s Hand, when I am set!’

He began his last *Will* thus; ‘ Whereas it
‘ is customary on these Occasions to begin with
‘ commending the Soul into the Hands of
‘ God thro’ Christ, I do it; not in mere
‘ Form, but with Sincerity and Joy; esteem-
‘ ing it my greatest Happiness, that I am
‘ taught and encouraged to do it, by that
‘ *Glorious Gospel*, which, having most assuredly
‘ believed, I have spent my Life in preaching
‘ to others; and which I esteem an infinitely
‘ greater Treasure than all my little worldly
‘ Store, or Possessions ten thousand Times
‘ greater than mine.’

The last Time he administered the *Lord’s*
Supper to his Congregation at Northampton, was
on June 2, 1751. after having preached from
Hebrews xii. 23. Ye are come—to the general
Assembly, and Church of the First-born, which
are

are written in Heaven, &c. At the Conclusion of that Service, he mentioned, with Marks of uncommon Pleasure, that View of *Christ*, given in the *Revelation*, as holding the *Stars in his right-hand*, and walking among the *Candlesticks*; expressing his Authority over Ministers and Churches, his Right to dispose of them as he pleaseth, and the Care he taketh of them. He dropped some Hints of his own approaching Dissolution, and spoke of taking Leave of them with the greatest Tenderness and Affection.—After this he spent some Weeks in *London*, and the Hurries and Labours he went thro' there, contributed to increase his Disorder.

Immediately after his Return from *London*, on *July 14, 1751*, notwithstanding the earnest Entreaties of his Friends, he was determined to address his beloved Flock once more from the Pulpit. His Discourse was well adapted to be, as he imagined it probably might be, (and as indeed it proved) a *Farewell-sermon*. His Subject was, '*Romans xiv. 8. For whether*
' *we live, we live unto the Lord; and whether*
' *we die, we die unto the Lord: whether we*
' *live therefore or die, we are the Lord's.* From
' whence he shewed, *First*, That it is essen-
' tial to the Character of true Christians to be
' *devoted to Christ* in Life and Death;—to *live*
' *to him*, as his Property, redeemed ones and
' Servants,—to seek his Glory and the Ad-
' vancement of his Kingdom. It is peculiar-

ly the Duty of *christian Ministers* to live
thus;—to direct their Hearers to *Christ* as
the Foundation of their Hope—engage them
to live by Faith in him—and promote the
great End of his Undertaking and Love.
——They are also devoted to *Christ in Death*;
as—they are sincerely willing to die *for Christ*,
if, in the Course of Providence, they should
be called to it—as they are desirous, that
Christ may be honoured by their dying Be-
haviour,—recommending him to those that
are about them,—and solemnly resigning their
own Souls into his Hands.——He shewed,
Secondly, That it is the Happiness of true
Christians to be the *Care of Christ* in Life
and Death.——He will prolong their Lives
and continue their Usefulness, as long as he
sees it good:—he will also take Care of them
in Death,—adjusting the Circumstances of
it, so as to subserve the Purposes of his
Glory—granting them all necessary Supports
in Death—and after that, giving them eter-
nal Life and raising them up at the last
Day.——From hence he *inferred*, that it
is of the greatest Importance for all to en-
quire, whether this be their Character;—
and that it becomes true Christians to main-
tain a noble *Indifference* with Regard to
Life or Death.' I mention these Hints, that
the *Reader* may perceive, what was the Frame
of his Mind under his Decay, and how de-
sirous he was to bear his Testimony, even to
the

the last, to the Honour of his Master, and to promote the Zeal and Consolation of his Fellow-servants, and particularly his *Pupils*.

The last public Service, in which he was engaged, was at the *Ordination* of the Reverend Mr. *Adams* at *Bewdley* in *Worcestershire* *July* 18. His pale Countenance and languid trembling Voice, shewed how unfit he was for the Service at that Time: But he had promised his Assistance some Weeks before, and was unwilling to be absent or unemployed on so solemn and edifying an Occasion. Thus he wrote to a Friend concerning his intended Journey thither; ‘ I am at present much
‘ indisposed. My Cough continues, and where
‘ it may end, God only knows. I will
‘ however struggle hard to come to *Bewdley*,
‘ that I may be fitter to serve *Christ*, if I live,
‘ or to go and enjoy him, if I die. I can
‘ write but little; help me with your Prayers.
‘ My Unworthiness is greater even than my
‘ Weakness, tho’ that be great. Here is my
‘ Comfort, the *Strength of Christ* may per-
‘ haps be made *perfect in Weakness*.’——From *Bewdley* he went to *Shrewsbury*, where he spent several Weeks, for the Convenience of Air, Exercise, and an entire Recess from Business and Company; and by this he seemed a little recruited. While he was there, in this languishing State, he received many Letters from his Friends, expressing their high Esteem and Affection for him, deep Concern for his threat-

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ning Illness, and assuring him of their earnest Prayers for his Recovery. I venture to insert one at large from the Reverend Mr. *John Barker*, late Minister of the Gospel in *London*, as I imagine every pious, tender-hearted Reader will be pleased with it. ‘ *L—— N——* and ‘ *Barker* are too nearly interested in that precious Life, which now appears in Danger ‘ of being cut off in the midst of its Days, ‘ to hear of its Waste and Languishing without great Concern and fervent Prayer to ‘ God. How your Letter affected my Heart ‘ in public, your Friends are Witnesses: But ‘ what I felt for my dear Brother and the ‘ Ministers and Churches of Christ, God and ‘ myself only know. I will not now say, Why ‘ did you spend so fast? Why did you not ‘ spare yourself a little sooner? I will rather ‘ heartily thank you, that you use all the ‘ Means you can to repair your Frame, and ‘ restore and prolong your Usefulness. It is ‘ the kindest Thing you can do, and the highest Instance of Friendship you can now shew ‘ us; and I acknowledge your Goodness to ‘ us in this point with Tears of Joy. Consent and chuse to stay with us awhile longer, ‘ my dear Friend, if it please God. This is ‘ not only needful to *Northampton* and its adjacent Towns and Villages, but desirable to ‘ us all, and beneficial to our whole Interest. ‘ Stay, *Doddridge*, O, stay, and strengthen our ‘ Hands, whose Shadows grow long. *Fifty* ‘ is

is but the Height of Vigour, Usefulness and Honour. Don't take Leave abruptly. Providence hath not directed thee yet, on whom to drop *thy Mantle*. Who shall instruct our Youth, fill our vacant Churches, animate our Associations, and diffuse a Spirit of Piety, Moderation, Candour and Charity thro' our Villages and Churches; and a Spirit of Prayer and Supplication into our Towns and Cities, when thou art removed from us? Especially, who shall unfold the *sacred Oracles*, teach us the Meaning and Use of our *Bibles*, rescue us from the Bondage of *Systems*, Party-opinions, empty, useless Speculations, and fashionable Forms and Phrases; and point out to us the simple, intelligible, consistent, uniform Religion of our Lord and Saviour? Who shall——But I am silenced by the Voice of him, who says, ‘*Shall I not do what I will with my own?* Is it not my Prerogative to take and leave, as seemeth me good? I demand the Liberty of disposing of *my own* Servants at my own Pleasure. He hath laboured more abundantly. His Times are in my Hand. He hath not slept as do others. He hath risen to nobler Heights than Things below. He hopes to inherit Glory. He hath laboured for that, which endureth to eternal Life; Labour, which the more it abounds, the more it exalts and magnifies its Object, and the more effectually answers and secures its

“ End.—It is yours to wait and trust,—mine
“ to dispose and govern.—On Me be the Care
“ of Ministers and Churches.—With Me is
“ *the Residue of the Spirit*.—Both the Vine-
“ yard and the Labourers are mine.—I set
“ them to work, and when I please, I call
“ them and give them their Hire.’——With
“ these Thoughts, my Passions subside,—my
“ Mind is softened and satisfied,—I resign thee,
“ myself and all, to God, saying, *Thy Will be*
“ *done!*——But now for the Wings of Faith
“ and Contemplation. Let me take thy Hand,
“ *my dear Brother*, and walk a Turn or two
“ in yonder spacious Regions. Yes, it is so:
“ we read it in the Book of God, that *Word*
“ *of Truth and Gospel of our Salvation*—that
“ *as in Adam all die, even so in Christ shall*
“ *all be made alive*. The one ruined his Post-
“ erity by Sin; the other raiseth his Seed to
“ Immortality. This poisoned the Dart and
“ inflamed the Wound of Death; but Jesus
“ Christ redeemeth us from this Captivity. See,
“ thou christian Minister, thou Friend of my
“ Bosom and faithful Servant of God, see the
“ important Period, when the surprising Signs
“ and descending Inhabitants of Heaven, pro-
“ claim the second Coming of our divine Sa-
“ viour! The Heavens open and disclose his
“ radiant Glory.—Hear the awakening Trump.
“ —See, the Dead in Christ arise glorious and
“ immortal—leave Corruption, Weakness and
“ Dishonour behind them, and behold their
“ Lord

‘ Lord and Head seated on his Throne of Judg-
‘ ment, attended and surrounded with the
‘ Ministers of his Power and Pleasure, and
‘ shining in all the Fulness of celestial Glory;
‘ —and not only see but share his Victory and
‘ Lustre,—partake of his Image and Influence.
‘ And behold the demolished Fabric reared
‘ again, stately and ornamented—shining and
‘ illustrious—permanent and durable—to de-
‘ monstrate how entirely Death is vanquished,
‘ all its Ruins repaired; and what was once
‘ Meat for *Worms* is now a Companion of
‘ *Angels*: for when *this corruptible shall have*
‘ *put on Incorruption, and this mortal, Immorta-*
‘ *lity*, every Eye will be fastened on the
‘ mighty Conqueror, and every Voice and
‘ Harp be tuned for that transporting Song,
‘ *O Death, where is thy Sting? O Grave, where*
‘ *is thy Victory?* Yes, *Doddridge*, it is so. The
‘ Fruit of our Redeemer’s Sufferings and Vic-
‘ tory is the entire and eternal Destruction of
‘ Sin and Death. And is it not a glorious
‘ Destruction? a most blessed Ruin? No Ene-
‘ my so formidable—no Tyranny so bitter—no
‘ Fetters so heavy and galling—no Prison so
‘ dark and dismal—but they are vanquished
‘ and disarmed;—the unerring Dart is blunted
‘ and broken—the Prison pulled down and
‘ rased. Our Lord is risen, as *the First-fruits*
‘ *of them that slept.*———How glad should
‘ I be to hear, that God is pleased to prolong
‘ thy Life on Earth, to declare these glorious

‘ Truths and teach us to improve them! In this,
‘ your Friends with you, and Many more in
‘ every Place, join, and make it our *common*
‘ Petition to the great Disposer of all Events.
‘ Use every means you can for the Recovery
‘ of your Health, for the sake of your Friends,
‘ among whom is your *faithful and affection-*
‘ *nate, J. Barker.*’——The *Doctor* was so af-
fected and melted into Tears of Gratitude and
Joy, with the *Friendship* this Letter expressed,
and the divine *Consolations*, which it admini-
stered, that I was apprehensive his tender
Frame would have sunk under it.

As the Autumn advanced, his Physicians
judged it proper for him to try the Waters of
Bristol; and accordingly he went thither in
August. Upon his Arrival there, a worthy *Cler-*
gyman of the established Church, with whom he
had only a flight Acquaintance, entertained
him in the most hospitable Manner and with
a fraternal Affection, ’till he could be accom-
modated with a Lodging near the *Wells*. The
then Bishop of *Worcester*, Dr. *Maddox*, paid
him a friendly Visit, and, in the most obliging
Manner, offered to convey him to the *Wells*
in his Chariot, at the stated Times of drinking
the Water. His Physicians at *Bristol* gave him
little Hope from the Water; and he received
their Report of the great Hazard of his Case,
which he desired them faithfully to give him,
with that Fortitude, Resignation and Chearful-
ness, which never forsook him to the last, in
any

any Place, or on any Occasion. He here met with some of his Friends, who were desirous to do all in their Power to testify their Regard for him; and he received unexpected Assistance and Offers of Service, from many Persons entirely Strangers to him, and from some too, who had entertained Prejudices against him. They joined to express their high Sense of his Worth and the Importance of his Life; and their Company and Assistance were very seasonable to him in a strange Place and in his afflicted Condition.—Another Circumstance, that contributed greatly to his Comfort was, that Providence directed him to a Lodging in a Family, where he was treated with uncommon Civility, and a Respect and Tenderneſs, like that of a *Friend*, rather than a *Stranger*. Thus he writes from thence; ‘ I have
‘ experienced ſince I came hither, this Day
‘ in particular, the kind Interpoſition of Providence in raiſing me up ſome kind and
‘ generous Friends in a Place, where I expected to be a perfect Stranger; eſpecially a
‘ worthy *Nobleman*, who as kindly intereſts
‘ himſelf about my Health, as if he had been
‘ long my intimate Friend. I am conſtantly
‘ attended by an excellent *Phyſician*, who is
‘ now become, thro’ the divine Goodneſs, to
‘ which I would trace up all ſuch Events, an
‘ affectionate Friend; and I have the occaſional Advice of others; and they have all
‘ acted with the greateſt Generoſity as well as
‘ Ten-

‘Tenderness; performing every friendly Office
‘in their Power with much Concern and Affi-
‘duity,’

While he continued at *Bristol*, some of the principal Persons of his Congregation came to visit him, with an Affection not to be expressed; they brought him an Assurance of the highest Esteem and tender Sympathy of *his People* and Friends at home, and informed him that Prayer was made by that Church for him *three Evenings* in every Week; and that some other Churches were engaged in the same Work on his Account. This afforded him great Satisfaction and Refreshment. He knew their Prayers would not be, upon the whole, vain; tho’ he considered his own Case as desperate, and said, that unless God should interpose in such an extraordinary Manner, as he had no Reason to expect, he could not long continue in the Land of the Living. He ascribed, to the Efficacy of the Prayers of his Friends, the Composure and Joy he felt in his own Soul, and the Preservation of his Wife’s Health amidst incessant Fatigue and Concern, which he acknowledged as a singular Blessing. But while the *outward Man* was so sensibly *decaying*, that he used to say to his Friends, ‘*I die daily,*’ yet the *inward Man* was renewed *Day by Day*. The Warmth of his Devotion, Zeal and Friendship was maintained and increased. His Physicians had directed him to speak and write as little as possible; but he could not satisfy himself

himself without sometimes writing a few Lines to some of his Friends, to whom he could write in short-hand without much Fatigue: And the Frame of his Heart, in the Views of Death, will appear by these Extracts from them. ' I bless God, I have the powerful
' Supports of *Christianity*; nor is it any Grievance of Heart to me, but on the contrary,
' an unspeakable Pleasure, that I have spent
' my Life among the *Protestant-Dissenters*,
' and sacrificed to Honour, Liberty and Conscience, those Considerations, which Persons
' devoted to Avarice and Ambition think great
' and irresistible' To a Friend, at whose House he had spent some Weeks, he thus writes; ' I thank you for all the tender and
' affectionate Friendship, which attended me,
' while I was with you, at home and abroad, to
' the Throne of Grace and every where else: I
' shall never forget it; my God will never forget it. He will be in a superior Degree *mindful*
' of your Tears. May He reward you by richer
' and more abundant Communications of his
' Spirit, give you every Thing that can conduce to your earthly Happiness, and especially all that can anticipate that of Heaven!
' Be assured, I will take every Precaution to live; and the rather, that I may, as far as in me lies, comfort and cheer your Heart.
' I see indeed no Hope of my Recovery; yet
' my Heart rejoiceth in my God and in my Saviour; and I call him, under this Failure
' of

‘ of every Thing else, *its Strength and ever-*
‘ *lasting Portion.* I must now thank you for
‘ your Heart-reviving Letter, to strengthen
‘ my Faith, to comfort my Soul and assist in
‘ *swallowing up Death in Victory.* GOD hath
‘ indeed been wonderfully good to me. But I
‘ am *less than the least of his Mercies*; less than
‘ the least Hope of his Children. Adored
‘ be his Grace for whatever it hath wrought
‘ by me! And blessed be you of the Lord,
‘ for the strong Consolations you have been
‘ the Instrument of administering! Let me de-
‘ sire you to write again, and pour out your
‘ Heart freely, with all its strong, cordial Sen-
‘ timents of *Christianity.* Nothing will give
‘ me greater Joy. What a Friend will you
‘ be in *Heaven!* How glad shall I be to *wel-*
‘ *come* you there, after a long, a glorious
‘ Course of Service, to increase the Lustre of
‘ your Crown! May you long shine, like a
‘ Sun upon the Earth, with your Light
‘ Warmth and Influence, when there remain
‘ not any united Particles of that poor wast-
‘ ing sinking Frame, which enables this im-
‘ mortal Spirit to call itself, your Friend, in
‘ everlasting Bonds! *P. D.*’

As his Strength daily decreased, he was
advised, as the last Resort in so threatening
a Disorder, to remove to a *warmer Climate* for
the Winter. Thus he writes to a Friend; ‘ I
‘ have now an Affair to mention to you, con-
‘ cerning which I desire your serious Thoughts
‘ and

‘ and earnest Prayers for divine Direction. My
‘ Physicians and other Friends here, are all of
‘ Opinion, that there is one Expedient, which
‘ may probably be of much greater and more
‘ lasting Efficacy than the *Bristol*-waters; and
‘ that is, a Change of Climate and spending
‘ the Winter in a warmer Country: And they
‘ all advise me to go to *Lisbon*. My Wife
‘ will attend me with all heroic Resolution.
‘ A Thousand Objections and Fears arise.
‘ May I know the Will of God, and the
‘ Call of Duty!’—A Friend, that went to
visit him, just before he left *Bristol*, wrote to
a near Relation this Account of the State of
his Body, and of some Expressions that drop-
ped from him, during the Visit; which,
with the Assistance of some others then pre-
sent, he recollected and wrote down, as soon
as they returned. ‘ He coughs much, is
‘ hoarse, speaks inwardly with a low Voice.
‘ He is affected with the Loss of his Voice,
‘ being desirous to preach *Christ* and speak for
‘ him, while he lives. He is preparing for a
‘ Journey, thro’ Roads rendered exceedingly
‘ bad by much Wet, to embark at *Falmouth*.
‘ My Soul, saith he, is vigorous and healthy,
‘ notwithstanding the hastening Decay of this
‘ frail and tottering Body. It is not for the
‘ Love of Sun-shine or the Variety of Meats,
‘ that I desire Life, but, if it please God,
‘ that I may render him a little more Service.
‘ It is a blessed Thing to live above the Fear of
‘ Death

• Death, and I praise God, I fear it not. The
• Means I am about pursuing to save Life, so
• far as I am solely concerned, are, to my Ap-
• prehension, worse than Death. My profuse
• Night-sweats are very weakening to my
• emaciated Frame: But the most distressing
• Nights to this frail Body have been as the
• *Beginning of Heaven* to my Soul. God hath,
• as it were, let Heaven down upon me in
• those Nights of Weakness and Waking. I
• am not suffered once to lose my Hope. My
• Confidence is, not that I have lived such or
• such a Life, or served God in this or the
• other Manner: I know of no Prayer I ever
• offered, no Service I ever performed, but
• there has been such a Mixture of what was
• wrong in it, that instead of recommending
• me to the Favour of God, I needed his Par-
• don, thro' Christ, for the same. Yet He
• hath enabled me in Sincerity to serve him.
• *Popular Applause* was not the Thing I sought.
• If I might be honoured to do good, and my
• heavenly Father might see his poor Child
• *attempting*, tho' feebly and imperfectly, to
• serve him, and meet with his approving Eye
• and commending Sentence, *Well-done, good
• and faithful Servant*,—this my Soul regarded
• and was most solicitous for. I have no Hope
• in what I have been or done. Yet I am
• full of Confidence: And this is my Confi-
• dence; there is a *Hope set before me*: I have
• fled, I still *fly for Refuge* to that Hope. In
• Him

‘ Him I trust; in Him I have *strong Consolation*,
‘ and shall assuredly *be accepted in this beloved*
‘ of my Soul. The *Spirit of Adoption* is given
‘ me, enabling me to cry, *Abba, Father*. I
‘ have no Doubt of my being a Child of God,
‘ and that Life and Death, and all my present
‘ Exercises, are directed in Mercy, by my
‘ adored heavenly Father.’

While he was deliberating on the Scheme of going to *Lisbon*, his *principal* Objection to it was, the great Expence, that must necessarily attend it. He doubted in his own Mind, whether, with so very precarious a Hope of its being beneficial to him, he should pursue it; when his Family, which, in Case of his Decease, would be but slenderly provided for, would suffer so much by the Expence of his *Voyage*. It will, I hope, appear to every considerate *Reader*, a glorious Circumstance in the *Doct̃or's* Life, that it was sacrificed to the generous, disinterested Service of his great Master, and Benevolence to Mankind; that, with the Advantages of a Genius and Qualifications, equal to the highest Advancement in the *Establishment*, and without being chargeable with Want of OEconomy, he should find himself under the painful Necessity of preserving the little Remainder of his Life, by an Expence, disproportionate to the Provision made for his Family, dear to him as his own Life. He just hinted this Circumstance to a *Clergyman of the Church of England*, (who, tho' he had no previous

vious Acquaintance with him, behaved in the most kind and respectful Manner to him at *Bristol*,) as the principal Reason why he demurred about the Voyage, which his Physicians and Friends so warmly urged. This worthy and benevolent Man, without the *Doctor's* Knowledge, took an Opportunity to express before a *Lady* of considerable Fortune, who was a *Dissenter*, his Esteem and Respect for the *Doctor*, and the great Concern it gave him, that a Person, who did so much Honour to *Christianity* and the *dissenting* Interest in particular, and who (as he was pleased to express himself) 'if his Conscience had not prevented, might have been in one of the first Dignities of their Church,' should, on Account of his Circumstances, be discouraged from taking a Step, on which perhaps his Life depended: And he added, that he thought it would be an everlasting Reproach to the *Dissenters*, as a Body, if they who knew of his Circumstances, did not take some immediate and vigorous Methods to remove his Difficulty. This *Gentleman* had no sooner given the Hint, and set a handsome Precedent, than it was chearfully pursued; and the Generosity of the *Doctor's* Friends there and in other Places, who knew of his Embarrassment, equalled his Wants and warmest Wishes. This seasonable and unexpected Supply was greatly enhanced to him, and the Hand of Providence appeared more evident in it, as it was procured by so

untthought-of an Instrument, and without his own Desire or Knowledge. A Friend in *London*, who had for many Years generously managed his small temporal Concerns, thus wrote to him upon this Occasion; ‘ Your Friends here will
‘ think there is Cause either to blame them-
‘ selves, or you, if the Expence of your present
‘ Expedition (so unavoidable as it seems to
‘ be) should create you an Hour’s Uneasiness.
‘ Many of them, you are sensible, desire to be
‘ ranked among *the Disciples of Christ*; and it
‘ exceeds not the Humility He hath prescribed
‘ to the meanest of them, to aim at a Share
‘ in *a Prophet’s Reward*. Instead of selling
‘ what you have in the *Funds*, I believe I shall
‘ be able, thro’ the Benevolence of your
‘ Friends, to add to it, after having defrayed
‘ the Expence of your Voyage. Besides this,
‘ you go with a full *Gale of Prayer*; and I
‘ trust we shall stand ready, as it were, on
‘ the Shore, to receive you back with Shouts
‘ of Praise: But it becomes us also to be pre-
‘ pared for a more awful Event. O Sir, the
‘ Time is hastening, when these *Ways of the*
‘ *Lord*, which are now so unsearchable, shall
‘ appear to have been marked out by the
‘ Counsels of *infinite* Wisdom; and we, who
‘ may be left longest to lean upon and support
‘ one another by turns, in this weary Land, shall
‘ fix our Feet on those everlasting Hills, where
‘ our Joys shall never leave us, nor our Vigour
‘ ever fail us.’ The Doctor was so affected

with the extraordinary Kindness of his Friends, and his Gratitude to Heaven was so intense, that it was too much for his weakened Frame, overwhelmed his Spirits, and he could never speak of it, but with Raptures of Joy and Thankfulness.—He thus writes to one of his Friends upon this Occasion; ‘ It would
‘ amaze you, were I to enumerate the Appear-
‘ ance of divine Providence for us, in raising
‘ up for us many most affectionate Friends,
‘ who have multiplied the Instances of their
‘ Civility, Hospitality and Liberality, in a man-
‘ ner that has been to me quite wonderful.
‘ This is a great Encouragement to me to fol-
‘ low, where such a God seems evidently to
‘ lead, tho’ it be into a temporary Exile. Who
‘ would not trust and hope in him?’——And to another; ‘ I will freely acknowledge to you,
‘ I am not *Philosopher* enough not to be grieved
‘ to think, how much of the little Provision I
‘ had made for my Family must be sunk by
‘ my *Voyage*: and tho’ I know how little this,
‘ in comparison, affects *them*, it toucheth *me*
‘ not the less. But I were the most inexcusable
‘ Wretch on Earth, if I could not trust my
‘ experienced, almighty Friend, to take Care
‘ of me and mine; especially after some late
‘ Instances of his astonishing Goodness, in
‘ raising me up Friends, and truly, important
‘ ones, whose Names a Month ago were un-
‘ known to me.’——Many other kind Provi-
dences attended him at *Bristol* and in the View
of

of his intended Journey, which I must not particularly enumerate : But cannot omit, that a *Servant* in the Family, where he lodged, offered herself to attend him to *Lisbon* on very reasonable Terms ; whereas other infirm Persons, intending the same Voyage, had found it very difficult to procure one, even by very large Offers ; and that the learned Dr. *Warburton*, now Bishop of *Gloucester*, who honoured him with his Friendship, in the most obliging Manner procured an Order from the Post-Office to the Manager of the *Packet-Boats* at *Falmouth*, to furnish him with the best Accommodations for his Voyage.

During the *Doctor's* Absence from home, and using the prescribed Means for the Restoration of his Health, he often mentioned it to his Friends as a singular Happiness, that God had given him an *Assistant* *, to whom he could cheerfully consign the Care of his *Academy*, and *Congregation*, and (as he expresseth it in a Letter to a Friend from *Bristol*) ‘ whose great Prudence and wise Disposition of Affairs made him quite easy as to both.’

It may answer my *leading Design*, before I proceed in the *Narrative*, to observe, that during all his Fatigue of travelling, wearisome
Y 2 Nights,

* The Reverend Mr. *Samuel Clark*, (Son of Dr. *Clark* of *St. Albans*) now Minister of a Congregation in *Birmingham*, to whom I take this Opportunity of acknowledging myself much obliged for considerable Assistance in this Work.

Nights and Weeks of languishing, *Patience* had its perfect Work. No complaining Word was uttered by him; no Mark of an uneasy discontented Mind seen in him. A heavenly Calm dwelt in his Breast. He seemed continually *pleased and chearful*; expressed in obliging Terms his Thankfulness to the meanest Servant, that shewed him any Kindness or gave him any Assistance, and dropped some pious Hints, that might be serviceable to them in their best Interests. No one, how ever fond of Life, could be more punctually *observant* of the Regimen prescribed to him: and in this he acted from a Principle of Duty, and a Conviction that in past Instances he had been *too regardless* of his Life and Health. He acknowledged this to a young Minister of a tender Constitution, with whom he had an Interview at *Bristol*; and earnestly recommended to him the Care of his own Health, in order to prolong his Usefulness. The most painful Circumstance in all his Illness was, that, as speaking was hurtful to him, his Physicians had forbid him *Conversation*. He submitted as much as possible to this Piece of Self-denial, and seldom opened his Lips, but to express his Gratitude and Affection to his Friends, and his Thanksgiving to his heavenly Father, for all those Blessings, with which he was so richly furnished both for Body and Soul. He never, in his most painful and declining State, expressed any *Regret*, but what arose from
from

from that generous Ardour, which filled his Soul, and the strong Desire he felt to testify, by longer and more distinguished Services, his Gratitude and Love to his divine Master. In this View he would sometimes express his Desires of the Recovery of his Health; but these Desires were bounded by the meekest and most entire Submission to the divine Will. When his Friends reminded him of his *Fidelity, Diligence* and *Zeal* in his Master's Service, *even to his Power*, and, as he then felt and they saw, *beyond his Power*, he used to reply, 'I am nothing; all is to be ascribed to the free Grace of God.' He often told them, that he could not be sufficiently thankful, for the Honour and Happiness God had conferred upon him, in that he had been enabled sincerely to endeavour, tho' very imperfectly, to do him and his glorious Cause some little Service in the World; that this, when compared with his delightful Hopes of that future eternal Reward, with which he had been so often animated and cheered, filled him with such a Sense of his infinite Obligations to his heavenly Father, and to the dying Love of his blessed Redeemer, that all he had done, or ever could do, to serve his Cause in the World, appeared to him as *nothing*, yea, *less than nothing*. Nor did the meanest and most useless *Christian*, with greater *Humility* renounce all *Self-dependence* and every Shadow of *Merit*. He often professed, that his only

Hope and joyful Expectation of Pardon and Acceptance were absolutely founded on the Mercy of God, thro' the Merits and Intercession of his Redeemer,—that it was a great Satisfaction to him to reflect, that, thro' the *whole Course of his Ministry*, it had been his constant Concern to direct and recommend his Hearers to this *only* Foundation, on which, he then felt, he could so safely and joyfully trust his own Soul. He often professed his cordial Belief of the Truth, Importance and Excellency of those Doctrines, which it had been the Business and Delight of his Life to explain, illustrate and enforce: and it was his fervent Prayer, that God would, by his Spirit, lead the Minds of *Ministers* into a just Knowledge of them; and give their Eyes to see, and their Hearts to feel, their Reality, Power and Sweetness, in the same Manner as *he* did. What *Doctrines* he referred to, his Writings sufficiently shew.—But it is time to return to the Narrative.

He left *Bristol*, *Sept. 17th*, and after a fatiguing Journey of *ten Days*, occasioned partly by the Badness of the Season and Roads, and partly by his great Weakness, he arrived at *Falmouth*, in *Cornwall*. There he was received in the kindest Manner by Dr *Turner*, to whom he had been recommended by his Physicians at *Bristol* and *Bath*: In his House he was generously entertained while he continued there, and he also recommended him to the
Care

Care of his Nephew Dr. *Cantley*, at *Lisbon*. His most painful and threatening Symptoms had been suspended during his Journey and Stay at *Falmouth*, but returned with greater Violence the Night before he sailed: So that Mrs. *Doddridge* thought it necessary to propose, that he should either return home, or stay a while longer there; to which, having some Hope from a Change of Climate, he returned this short Answer, ‘The Die is cast, and I chuse to go.’ It shewed no small Degree of Faith and Courage in him to venture, amidst such Weakness and thro’ so many Perils, on such a Voyage; especially into so bigotted a Country as *Portugal*; where, if his Profession were known, and his Writings had been seen, by any of the *Romish* Priests (as they probably might, being in several Hands at *Lisbon*) it might have been attended with deplorable Consequences to him and his Friends. In this Undertaking, he acted by the unanimous Advice of the most competent Judges; he had earnestly sought the Direction of Providence, was determined at all Adventures to follow it; and he entertained some feeble Hope of its Efficacy. He thus expresseth himself in a Letter to a Friend from *Falmouth*; ‘I am upon the whole, better than could be expected after such a Journey. Let us thank God and take Courage. We may yet know many chearful Days. We shall at least know (why do I say, at least?) one joyful one, which

‘ which shall be *eternal*.’ After having written to another of his Correspondents from thence, upon necessary Business, he adds; ‘ I have
‘ trespassed a great deal on your Time and a
‘ little on my own Strength. I say, *a little*;
‘ for when writing to such a Friend, as I
‘ seem less absent from him, it gives me new
‘ Spirits and soothes my Mind agreeably. Oh,
‘ when shall we meet in *that World*, where
‘ we shall have nothing to lament, and no-
‘ thing to fear, for ourselves or each other, or
‘ any dear to us! Let us think of this, as a
‘ *momentary* State, and aspire more ardently
‘ after the Blessings of that. If I survive my
‘ Voyage, a Line shall tell you how I bear it.
‘ If not, all will be well; and (as good Mr.
‘ *Howe* says) I hope I shall embrace the
‘ Wave, that, when I intended *Lisbon*, should
‘ land me in *Heaven*. I am more afraid of doing
‘ what is wrong, than of *dying*.’——Much
Civility was shewn him at *Falmouth* by several
Persons, to whom his Friends had wrote for
that Purpose. He parted from them with
the utmost Gratitude and Tendernefs, and
went on board the *Packet* on *Monday, September 30th*. As its *Captain* did not go this Voyage,
he had the Convenience of his *Cabin*, which
was a peculiar Comfort and Advantage to him
in his declining State.

No sooner had the Vessel sailed, but the
new and wonderful Scene which opened up-
on him, the soft Air and fresh Breezes of the
Sea,

Sea, gave him new Life and Spirits. The *Sea-sickness*, which almost incapacitated his Wife and Servant from giving him any Attendance and Assistance, was so favourable to him, that he needed them less than before. The Captain's Cabbin was to him a *Bethel*, as *the House of GOD, and the Gate of Heaven*. There, in an easy Chair, he generally sat the greatest Part of the Day. He several Times said to Mrs. *Doddridge*, 'I cannot express to you what a Morning I have had: Such delightful and transporting Views of the heavenly World, is my Father now indulging me with, as no Words can express.' There appeared such sacred Gratitude and Joy in his Countenance, as often reminded her of those Lines in one of his *Hymns*, No. 71.

When Death o'er Nature shall prevail,
And all its Pow'rs of Language fail,
Joy thro' my swimming Eyes shall break,
And *mean* the Thanks I cannot speak.

The Vessel was unhappily becalmed some Days in the Bay of *Biscay*; and the Weather proved so intensely hot, that his colliquative Sweats returned, attended with such Faintness, as threatned his speedy Dissolution. But Providence yet lengthened out the feeble Thread of Life. When the Vessel came to the desired *Haven*, and was waiting for the usual Ceremonies before it could enter, the Fineness
of

of the Day, the Softness of the Air, and the delightful Prospects that surrounded him, gave him a fresh Flow of Strength and Spirits. He went on deck and staid about *two* Hours, which afforded him such sensible Refreshment, as raised a flattering Hope of his Recovery. — He landed at *Lisbon*, on *Lord's-day*, *October 13th*. The next Day he wrote to his Assistant at *Northampton*, and gave him a short Account of his Voyage, the magnificent Appearance of *Lisbon* from the Sea, and what he observed in passing thro' it; which shewed the Composure and Chearfulness of his Mind: And, after mentioning his great Weakness and Danger, he adds; ‘ Nevertheless, I bless God, the most undisturbed Serenity continues in my Mind, and my *Strength* holds Proportion to my *Day*. I still hope and trust in God and joyfully acquiesce in all He may do with me. When you see my dear Friends of the *Congregation*, inform them of my Circumstances, and assure them, that I chearfully submit myself to God. If I desire Life may be restored, it is chiefly, that it may be employed in serving *Christ* among them; and that I am enabled by Faith to look upon Death, as an *Enemy that shall be destroyed*; and can chearfully leave my dear Mrs. *Doddridge* a Widow in this strange Land, if such be the Appointment of our heavenly Father. I hope I have done my Duty, and *the Lord do, as seemeth good in his Sight.*’ At

At *Lisbon* he was kindly received and entertained at the House of Mr. *David King*, an *English* Merchant. His Mother was one of the *Doctor's* Congregation at *Northampton*; and he had now an Opportunity, which he little expected, but chearfully embraced, of repaying the many Services, which the *Doctor* had done for his Relations at *Northampton*. In this worthy Family he found the most cordial Friendship, and every desirable Accommodation to alleviate his Disorder. Here he met with Dr. *Watts's* Treatise on *the Happiness of separate Spirits*, and told his Wife, with the greatest Joy, that he had unexpectedly found that blessed Book; and in reading that Book, Dr. *Watts's* Hymns, and especially the *sacred Volume*, he used to employ himself, as much as his Strength would admit. Still his Mind enjoyed a delightful Calm, full of Joy and Thankfulness, which was often expressed by his Words and always by his Looks. Here he found a Family related to Mrs. *Doddridge*, and other kind Friends, who having heard of his Character and received Letters of Recommendation, sent, unknown to him, by his Friends in *England*, shewed him all the Civility in their Power, and seemed to strive who should discover the most assiduous and tender Regard. Their Company gave him Pleasure, tho' mingled with this painful Circumstance, that he could not converse with them, as he would have done. The Reverend Mr. *Williamson*,

liamson, then Chaplain to the *British* Factory there, often visited him, with the Temper and Behaviour of the Gentleman, the Christian and the Minister. About a Week after his Arrival, on *Monday, October 21st*, he was removed into the Country, a few Miles from *Lisbon*, by the Advice of his Physician *Dr. Cantley*, who generously attended him, and refused the usual Fees. The rainy Season, which in that Climate usually sets-in about the End of *October*, coming on with uncommon Violence, cut-off every Hope his Friends had entertained from Air and Exercise; and, by the Manner in which it affected him, seemed the appointed Instrument of Providence to cut short his few remaining Days. On *Thursday, Oct. 24th*, a *colliquative Diarrhæa* seized him, and soon exhausted his little Strength. This Night, which seemed the last of rational Life, his Mind continued in the same Vigour, Calmness and Joy, which it had felt and expressed during his whole Illness. *Mrs. Doddridge* still attended him; and he said to her, that he had been making it his humble and earnest Request, that God would support and comfort her;—that it had been his Desire, if it were the divine Will, to stay a little longer upon Earth to promote the Honour and Interest of his beloved Lord and Master; but now, the only Pain he felt in the Thought of dying was, his Fear of that Distress and Grief, which would come upon her in Case of his

his

his Removal. After a short Pause, he added ;
‘ but I am sure my heavenly Father will be
‘ with you.— It is a Joy to me to think,
‘ how many *Friends* and *Comforts* you are re-
‘ turning to. So sure am I that God will
‘ be with you and comfort you, that I think
‘ my Death will be a greater Blessing to you,
‘ than ever my Life hath been.’ He desired
her to remember him in the most affectionate
Manner to his dear Children, his Flock and
all his Friends ; and tell them of the Grati-
tude his Heart felt, and the Blessings he wish-
ed for them all, on Account of their Kindness
and Goodness to him ; nor was the Family,
where he lodged, nor even his own Servant,
forgotten in these Expressions of his pious
Benevolence. Many devout Sentiments and
Aspirations he uttered ; but her Heart was too
much affected with his approaching Change,
to be able to recollect them. After lying still
sometime, and being supposed asleep, he told
her, he had been renewing his *Covenant-en-*
gagements with GOD ; and tho’ he had not
felt all that Delight and Joy, which he had
so often done, yet he was sure the Lord was *his*
GOD, and he had a chearful, well-grounded
Hope, thro’ the Redeemer, of being received
to his *everlasting Mercy*. He lay in a gentle
Dose the following Day, and continued so till
about an Hour before he died ; when in his
last Struggle, he appeared restless, fetched se-
veral

veral deep Sighs, and quickly after obtained his Release from the Burthen of the Flesh, on *Saturday, October 26th, O.S.* about *three o' Clock* in the Morning: His Soul mounting to that Felicity, to which he had been long aspiring; and the Prospect of which had given him such strong Consolation, during his Illness and Decay. The Concern and Tears of his Friends there, and even their Servants, upon this Event, manifested their Sense of his Worth and of the Greatness of the public Loss.—It was a Circumstance, which afforded much Satisfaction to Mrs. *Doddridge* and her *Lisbon*-friends, that he was not molested in these last Scenes, as they feared a Person of his Profession and Character would have been, by any officious and bigotted Priests of the *Church of Rome*; who, it is well known, are fond of intruding on such Occasions, and have been the Means of adding to the Distress of many *protestant* Families in *Lisbon*, and its Environs, during the Sicknes, and at the Death, of their Relations.—When his *Body* was opened, as by his own Desire it was, his Lungs were found in so ulcerated a State, that it appeared wonderful to the *Physician*, that both speaking and breathing were not more difficult and painful to him, and that he suffered so little acute Pain to the last. In both Respects his Friends observed and acknowledged the Loving-kindness of God to him

him and them. He had often expressed his Desire of being buried in his Meeting-place at *Northampton*, with his Children and so many of his People and Friends; but during his Illness he spoke of it as a Matter quite indifferent to him, and desired to be buried, where-ever he should die; as he would not increase the Distress of his afflicted Consort. As it was found upon Enquiry, that removing the Body to *England* would have been attended with a very great Expence, it was judged most prudent to decline it. Accordingly his Remains were interred in the *burying Ground* belonging to the *British Factory* at *Lisbon*, with as much Decency and Respect, as Circumstances and the Place would admit. Most of the Gentlemen of the *Factory* attended his *Funeral*, and did him Honour at his Death. On the following *Lord's-day*, Mr. *Williamson*, their *Chaplain*, preached a *Funeral-sermon* for him, from *1 Timothy iv. 8. Godliness is profitable unto all Things, having Promise of the Life that now is, and of that which is to come.* He gave him a high and honourable Character, founded on what he had heard from many, of his Worth, and seen of it, during the Opportunities he had had of conversing with him.—A handsome Monument was erected to his Memory in his Meeting-place at *Northampton*, at the Expence of the *Congregation* (who also made a generous

rous Present to his *Widow* after her Return) and the following *Epitaph* was inscribed upon it, drawn up by his much-esteemed Friend *Gilbert West*, Esq; and L. L. D.

To the Memory of
PHILIP DODDRIDGE, D. D.

Twenty-one Years Pastor of this Church,
Director of a flourishing Academy,
And Author of many excellent Writings;
By which
His pious, benevolent, and indefatigable Zeal
To make Men wise, good and happy
Will far better be made known,
And perpetuated much longer,
Than by this obscure and perishable Marble;
The humble Monument, not of his Praise,
But of their Esteem, Affection and Regret,
Who knew him, lov'd him and lament him;
And who are desirous of recording,
In this Inscription,
Their friendly but faithful Testimony
To the many amiable and christian Virtues,
That adorned his more private Character;
By which, tho' dead, he yet speaketh,
And, still present in Remembrance,
Forcibly, tho' silently, admonisheth
His once beloved and ever-grateful Flock.
He was born *June 26, 1702,*
And died *October 26, 1751,*
Aged 50.

Tho' Mrs. *Doddridge* returned without a
Friend and in these destitute and melancholy
Cir-

Circumstances, yet she preserved the Fortitude and Serenity of her Mind; and was, thro' the *Voyage* and upon her Return to her Family, strengthened and supported beyond what could have been expected. Her Friends could not but see and adore, that kind Providence, which sustained her amidst the excessive Fatigue, Anxiety and Distress, which these Scenes, especially the last, occasioned. She yet lives, to bear Witness to the Power, Faithfulness and Goodness of God in carrying her thro' them all, and hearing the many Prayers of her beloved Companion and his many Friends for her.—It was an Addition to her Loss of *him*, tho' almost sunk in the *Greatness* of that, that, by his dying abroad, she lost a considerable *Annuity*, which he had provided for her in Case of *Widowhood*; and to which she would otherwise have been entitled. It was happy that he never knew this would be the Consequence, or it would have increased his Embarrassment. Upon her Return, a *Subscription* was opened for her, chiefly in *London*, and in a great Measure conducted by that generous Friend, mentioned above as managing the *Doctor's* temporal Concerns, and who hath since distinguished himself by all the Offices of the wisest and most affectionate Friendship for his Family. This *Subscription* met with all desirable Encouragement, and the whole amounted to a Sum, which more than indemnified her for the Loss of her *Annuity*. Besides this, she received

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several

several other handsome Presents, sent as Subscriptions to the *Family-expositor*, from Persons of Rank, both among the Clergy and Laity of the *Establishment*. The generous and obliging Manner, in which this whole Affair was managed, the great Honour which it reflected on the *Doctor's* Memory, as well as so signal an Interposition of Providence for the better Support of his Family, could not fail of giving her the most sensible Pleasure and Comfort under her Affliction; and it is never recollected by her, but with Sentiments of the warmest Gratitude. — Nor can I satisfy myself to conceal the Kindness of his *Brethren* in the Neighbourhood of *Northampton*, and those of his *Pupils*, who had entered upon the Ministry, who supplied his Congregation, during his Absence and for half a Year after his Death, that the *Salary* might be continued to his Family for that time.

His Pupils remained together, till the next Vacation, when the *Academy* was removed to *Daventry* near *Northampton*; where it still continues, in a very flourishing State, under the Care of the Reverend Mr. *Caleb Ashworth*, whom the *Doctor* had, in his *Will*, expressly recommended as a proper Person to succeed him in the Care of it, and (as he there expressed it) ‘perpetuate those Schemes which I had formed for the public Service, the Success of which is far dearer to me than my Life.’ His worthy Successor hath been instrumental
in

in training-up many young Ministers, who have done Honour to their *Tutor*, and proved very acceptable and useful to the Congregations, over which they have been called to preside.

Soon after the Doctor's Death, a *Poem* to his Memory was published by one of his *Pupils*, which met with good Acceptance in the World. I have his Consent to republish it at the close of this Work, and I hope it will be esteemed an agreeable Part of it.

Dr. *Doddridge* was rather above the middle Stature, extremely thin and slender; and there appeared a remarkable Sprightliness and Vivacity in his Countenance and Manner, when engaged in Conversation, as well as in the Pulpit, which commanded a general Attention.——He left *four Children*; a *Son*, who is an Attorney at Law, and three *Daughters*; the eldest married to Mr. *Humphreys*, an Attorney in *Tewksbury, Gloucestershire*; the others single. And may they inherit all their Father's Virtues, and the many Blessings which he besought for them!

Thus have I endeavoured, in the best Manner I was able, to give the Public an Account of those Circumstances in Dr. *Doddridge's* Life, Temper and Character, which appeared to me most important and instructive. I have, in the Preface to this Work, anticipated some Things, which might properly have been added as the Conclusion of the whole. I shall therefore content myself with expressing my chearful Hope, that my Readers are deeply sensible

how excellent and honourable such a Life, as the *Doctor* led, must be in itself; and what constant Satisfaction and Pleasure he must have enjoyed, from such a Course of uniform, active Services for the Honour of his Lord and the Interest of Religion, and from the Success which attended them; especially from the Prospect of that glorious Reward, which was laid-up for him in Heaven: and I hope they will be excited and animated, by this Conviction, to emulate his Excellencies and follow his Steps, as far as their respective Abilities, Stations and Circumstances in Life will admit. I most heartily wish them this Felicity: And I doubt not, but if they already possess it or are aspiring to it, they will join with me in intreating *the Lord of the Harvest* to send forth more such faithful *Labourers into his Harvest*, and to pour out more of the same Spirit on those who are already employed in it. It comforteth me, upon a Review of this Work, that I have, thro' the whole of it, sincerely consulted the Glory of God, the Advancement of real Religion, and the best Interests of my Fellow-christians, especially my Brethren in the Ministry; and that 'it is the Happiness of great
' Wisdom and Goodness (I had almost said, it
' is a Part of its Reward) to be entertained and
' edified, by the Writings of those, who are
' much its Inferiors, and most readily to exercise an Indulgence, which itself least needs.'

T H E E N D.

A
P O E M

To the Memory of the late Reverend

P. DODDRIDGE, D.D.

LONG have the Muses seen their sacred Lays
 Debas'd, and mourn'd their prostituted Praise.
 While servile Bards profane their heav'nly Flame
 To give Ambition's Fools and Madmen Fame;
 While round the Tyrant's Brows, in Gore embru'd,
 Their weeping Laurels blush with Orphan's Blood;
 Neglected Virtue's humble Hero dies,
 The Friend of Man, the Fav'rite of the Skies,
 With not a Bard the fatal Blow to mourn,
 And not a Bay to shade his hallow'd Urn.
 O would their raptur'd Sons exalt their Art,
 To touch, in *Virtue's* Cause, the gen'rous Heart,
 And pay to *Worth* their tributary Praise,
 DODDRIDGE, thy Name should grace their noblest Lays!
 For thee would warble ev'ry Verse divine,
 And ev'ry Voice, and ev'ry Lyre, be *thine*.

When Comets shoot their wild eccentric Fire,
 We dread their Progress, and with Pain admire;
 When Lightnings flash along the livid Sky,
 Trembling we gaze, and, while they shine, we die;
 Ev'n such are *Heroes*, by just Heav'n design'd
 To scourge the guilty Madness of Mankind.

Virtues

Virtues like thine, serene as vernal Day,
 Pour on the World a mild and healing Ray:
 They charm, with modest Majesty, the Sight,
 Chear the sad Soul of Care, and beam around Delight,

O Ever-honour'd, Ever-dear, *Adieu!*
 How many tender Names are lost in you!
Friend! Father! Tutor! in whose ample Mind
 All the ten thousand Streams of Science join'd.
 If ardent Prayers, if flowing Sorrows shed
 In all the Bitterness of Soul, could plead,
 Our Pray'rs, Blest DODDRIDGE, had revers'd thy Doom,
 And Tears of Thousands wept thee from the Tomb.
 How mute the Music of that charming Tongue,
 On which so oft our rapt Attention hung!
 Where's now the vivid Wit, the pleasing Art,
 The Force of Reason, and the friendly Heart,
 Whose temper'd Pow'rs inform'd the social Feast,
 And gave the Mind a more refin'd Repast?
 Who to the Temple of eternal Truth
 Shall guide with skilful Care our wand'ring Youth;
 O'er darken'd Science shed unclouded Day,
 And strew with flow'ry Sweets her thorny Way?
 Quench'd is our *Prophet's* Fire;—those Lips no more
 Religion's pure and sacred Treasures pour,
 To holy Raptures wake the languid Frame,
 And thro' the Breast diffuse celestial Flame.
 No more o'er guilty Minds he shakes the Rod,
 Arm'd with the Terrors of his awful God;
 While chill'd with Horror starts the conscious Soul,
 And hears appall'd th' avenging Thunders roll,
 Sees visionary Lightnings round her glow,
 And trembles o'er the Gulf, that burns below.

Angels that from their sphery Thrones descend
 To guide the meek, the friendless to befriend,

To warm with holy Flames the pious Breast,
And lull the Cares of Innocence to Rest,
Oft saw thee emulate their gen'rous Part,
To turn to Piety the wand'ring Heart;
Unwearied, stedfast, bold, in Virtue's Cause,
And by Example best enforce her Laws;
Ardent to succour Want, console Distress,
Thy Wish, thy Labour, thy Delight to bless;
And from their Stations look'd with Pleasure down
On Worth, allied so nearly to their own.

Her Bays each *Science* scatters on thy Bier;
Each *social* Virtue drops the friendly Tear;
Beneath a mould'ring Temple's awful Shade,
Among the solemn nodding Ruins laid,
Religion weeps; her Bosom swell'd with Care
Heaves the sad Sigh, half yielding to Despair:
But chearful *Faith* sustains her drooping Head,
And whispers Comfort to the fainting Maid.
But ah! what Pow'r of Language can express
Thy widow'd *Consort's* Woe? What keen Distress
Tore all her Heart-strings, when thy trembling Sight
Snatch'd a fond, farewell-glance, and clos'd in Night?
When the felt Pulse, that at her Touch before
Beat with a fuller Tide, now throbb'd no more?
In *foreign* Lands abandon'd, and alone,
She heard a darling Husband's parting Groan;
No *Children* there receiv'd his last Command,
Wept round the Couch and kiss'd his dying Hand;
No sad *Domestic* bore the sable Bier;
No mournful *Pupil* pour'd the tender Tear;
No soothing *Friend* to minister Relief,
And by dividing mitigate her Grief:
She solitary brooded o'er her Care,
Her only Refuge plac'd in *Heav'n* and *Prayer*.

And

And when her native Country to regain,
 She measur'd back the wide-extended Main,
 As the fleet Vessel flew before the Wind,
 How many a melting Look she turn'd behind !
 How, till in undistinguish'd Vapour lost,
 Caught each faint Glimpse of the receding Coast !
 Where now, for ever from her Eyes remov'd,
 Lie the blest Relicks of the Man she lov'd.
 That dear sad Sight she never more must view,
 Her longing Eyes have look'd their last *Adieu* :
 That dear sad Sight she wishes now in vain,
 While Ocean rolls unnumber'd Waves between.

Yet curb the fond Excesses of thy Grief,
 And in *Religion* seek a sure Relief.
 Heav'n, gracious still, our real Bliss befriends,
 Is kind alike in what he takes, or lends ;
 To *Him* indulgent, snatch'd the Saint on high,
 Approv'd mature for Glory and the Sky ;
 To *Thee* indulgent, gave to taste of Woe,
 And copious bid the Streams of Sorrow flow,
 To make the gen'rous Seeds of Virtue shoot,
 And feed and ripen her immortal Fruit.
 Thus rushing down the Skies, the kindly Rains
 Give Beauty to the Groves and Plenty to the Plains.

Death, not to him a Messenger of Woe,
 Shook his grim Horrors from his gloomy Brow ;
 And thro' his mournful Vales and Caves of Night
 Attendant *Faith* diffus'd a heav'nly Light ;
 She bid in Vision to his ravish'd Eyes
 A thousand shining Scenes of Glory rise ;
 The flaming Guards, refulgent from afar ;
 The fiery Coursers, and the golden Car.

Think

Think, that you see the radiant *Prophet* soar
 To those blest Regions, where he sighs no more ;
 Where led in Triumph to the Star-crown'd Throne,
 Religion smiling hails her fav'rite Son ;
 Bids the victorious Garland grace his Brows,
 While Heav'n re-ecchos round the loud Applause.
 Then stop the Tear, nor sorrow for the Blest,
 But with his fair Example fire thy Breast :
 His Worth still lives ; that living Worth regard,
 And with like Virtue seek the same Reward.

Thrice happy *Spirit* ! while you praise above
 A smiling God, and sing a Saviour's Love,
 Before the Throne with bending Cherubs stand,
 Or burn a Seraph 'midst the flame-rob'd Band ;
 Or the great Parent tracing thro' the Sky
 From World to World, from Sphere to Sphere you fly,
 And with exalted Thoughts and Pow'rs refin'd,
 Swell the wide Circuit of th' expanding Mind ;
 O, if still conscious of our Bliss or Woe,
 You look with kind Regard on ought below,
 Be thou *my* Genius ! Thy propitious Aid
 Spread, Guardian-Angel, round my favour'd Head.
 May the great Purpose, may the Glow divine,
 That warm'd *thy* Bosom, now inspirit *mine* !
 To imitate my God, to bless Mankind
 The sweet and sov'reign Passion of my Mind !
 Be such thy Praise ! Be such my glorious Aim !
 Till my Soul, kindled at so fair a Flame,
 And wing'd for Bliss and Heav'n, like thine shall rise
 To join her Kindred-Angels in the Skies.



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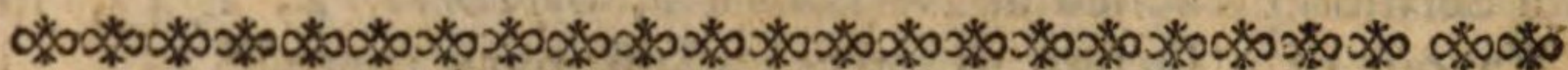
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